

Wind



Water.

Physical Life—The Primary Department in the School of Human Progress.

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HOW THE DIMPLES CAME.

BY C. FRED FARLIN, M. D.

With laughter in her roguish eyes,
The baby reaches out her hands,
And woos from us such sweet replies,
As only baby understands.

We clasp her close in clinging arms;
We told her to a loving heart—
We comment on her many charms,
And note her every childlike art.

She wakes and smiles at early morn,
Good natured after quiet sleep,
And out of its refreshment born.
A dimple creeps to either cheek.

Then ma-ma, with her morning kiss,
And soul aglow with matron dame,
Requests the bright-eyed little miss
To tell her how the dimples came.

The sweet lips cannot form replies
The querist would appreciate,
But this response is in her eyes,
And we are privileged to translate:

"As I was slumbering in my cot,
An angel came to view my chin;
In vain! he could not find a spot
To press the slightest dimple in.

"He seemed about to turn away,
Discouraged, and no longer seek;
A second angel came that way,
And either stooped and kissed a cheek.

"A smile was on each angel's face,
Each brow with love was all a flame—
The double kisses left their trace,
And that is how my dimples came."

Rochester, N. Y.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

January 19th, M. S. 35.

GEN. JAMES A. GARFIELD.
(Our Martyred President.)

GOOD MORNING.—I wish to be able to express my sentiments in the direction of spirituality, and to give you some ideas, perhaps, a little different from many other spirits. I have been looking into your minds and studying how to approach you, so as to be a benefit to you and myself; and I wish to begin in a way that I think will make me fully understood. Now, you understand enough of human life to know that it makes no difference to what sect any individual belongs, if they have large destructiveness with small conscientiousness, and every other force tending to create a selfish kind of life, you do not expect anything grand or noble; but expect such an individual to be oppressive and destructive. That is one thing I wish you to fully understand. It makes no difference in what position an individual is placed, who has that kind of an organization, they will use their power to produce misery instead of happiness. And, as all the human family are a combination of forces, we see the force manifested through each individual, and it gives us evidence that it is not the belief or profession of the individual, that makes up the sum and substance of his or her life. I wish you to think well on this subject, as all beings that are created, are being held in position, by a force, that is able of itself, in time, to make conditions for better results than exist at the present time. Now, when we come into the society of, or at least among the believers in spiritual manifestations, we necessarily class them among all other religious sects, or as the outgrowth of religious sects; and it is not possible under present conditions for such a mass of intelligence to harmonize itself and become perfect to any extent. Each one carries in his or her breast, a reservoir for the old teachings, or at least the impressions of youth; and it is almost impossible even for just, upright men and women to throw aside entirely, the prejudices that exist within them. The subject of Spiritualism has been forcible enough to attract men and women from every grade of life—has been forcible enough to interest the best minds of the country—and it seems it possesses the power to hold, and to mold men and women to a certain extent. Heretofore, you have very often depended on the evidences that come through medium instruments, unconscious of the power that held them, or unconscious of the words they uttered; and, you, being earnest and anxiously looking forward to wonderful results, receive each communication with interest, and weigh it, and understand it according to your capacity to do so. You do not, for one moment, pretend to be governed by any one else in your judgment of the value and import of communications. I ask you to weigh carefully what is placed before you—I ask you to think long and well—and after reading and studying, search into your own individual lives, and see how near you are governed by that principle which never creates inharmony, or which is never the cause of misery; and that is the moral power, called justice, in men. You are, to-day, coming into some new manifestations which will obviate the necessity for any one holding medium instruments accountable for what is given through them. We expect, in a very short time, to be able to give the world our thoughts without subjecting any physical organization to contempt or scorn, on account of the facts we give to individuals. We are here, to-day, working through a channel, hoping and striving with each effort to come nearer to the

consummation of our designs; and we ask the multitude that read and are interested in a future life, to weigh well and carefully each good to be had by it. For human life is not for one day, week, month, or year, but is eternal; and the conditions that surround you now affect all your lives, through that changing, everlasting force that guides and moves you. The higher and better you grow, while you live in your physical organizations, the happier, purer and stronger you will be, to do the work you have dedicated your lives to—that is, to convey to mankind correct principles; and then they see and understand that there are principles which, if acted upon, will move the human family into a condition of harmony and a perfect understanding of one another. I am not here to condemn any created being, feeling and knowing as I do, that each one is subject to a law which, when fully understood, will make their lives entirely different from what they are at the present time. We ask all earnest workers to buckle on their armor and to rest neither day nor night; for there is so much to be done in this vast field of progress. Men cannot dictate to one another, for each living, throbbing human soul understands its own necessities. Each created being has within itself, something always struggling to make its conditions better, and to lift it up out of darkness and misery; and it is only the elements of superstition, bigotry and ignorance which hold the human mind to-day, and which have retarded its progress century after century. Yet, in each period there have been minds that have had strength and power to stand up and battle for the rights of individuals; and when we look over the history of the past, we find bright and brilliant minds that struggled through insurmountable difficulties—each one struggled for what they conceived to be right, and each one worked for the elevation of humanity, at the period in which they lived and acted. Persecution surrounded them and their lives became almost a burthen to them. But, to-day, you have men and women who reverence their memory and look back at their nobility of soul and earnestness of purpose with pleasure. You say such deeds as these are recorded in the souls of men, and will never die. You are, to-day, working under better conditions—growing into a higher scale of progress, where all the obstacles of the past have placed you in a position to work and be appreciated by thousands of loving, earnest souls; and as difficulties gather around you, and you feel unable in any way to see what the future may bring, you can rest assured that all your earnestness of purpose is appreciated. Every true thought lives eternally, and your lives are so fraught with the destinies of men, that it is impossible for you to die and be unrecognized or unappreciated. Work and struggle on for a short period, for changes are coming; and the efforts you are putting forth are doing more than you can anticipate. It is with pleasure I address you, for I feel that by so doing, I am reaching out, and giving strength, perhaps, to millions of souls that have never had opportunities to learn the truth; or to discover in what way to move, for their happiness in the time to come. I am not one who claims to be superior to others—I am not one who wants to do honor to my name—but I do earnestly wish that all men and women would make an effort in the direction of right. That is, to try and learn the truth wherever it may be found, and so work, that when your labors are done, within your own souls there will be a condition of rest, and you will feel contented if your every effort has been made with the highest respect to humanity, and an earnestness for their happiness in the future. James A. Garfield.

[It is the sympathy and approbation of such spirits as James A. Garfield, that has given us the patience and confidence that has sustained us in our struggle for the maintenance of truth, right and justice. With them to lead us we will not weary.—EDITOR OF MIND AND MATTER.]

MARTHA RICH.
(Near Mechanicsville, Pa.)

GOOD MORNING.—The storm does not seem to interrupt us in our labor. [Wind and hail prevailed at the time.] Now it seems to me that it is wonderful how long people have lived in the dark, without understanding that they really never died, and that they have very many opportunities of mingling with their friends; although until a very late period they were not conscious of the fact. I am here for the sake of learning something, so that I can be able to assist others to come and give their experiences. I have been, I think, in spirit life about thirty years, as near as I can remember. I was not a wicked woman, nor do I know that I was particularly good; but I fulfilled my duties in life as far as I understood them. I was conscientious and true, and worked for the interests of my family, and aided others when I had a favorable opportunity; but my name has not gone out to the world, nor was I ever looked upon as being anything more than a woman. Still I find a spirit that is immortal, and that there is no very great difference between the positions people hold in life when they throw off their mortal forms; but each one is appreciated according to their truthfulness and honor. Despotism and tyranny find no sympathy on my side of life, for it seems as if each soul must desire the interests and happiness of others, before they themselves can be fully and completely happy in their spiritual existence. Some people progress very

rapidly, while others are a long time learning their lesson of life. I have been happy ever since my spirit left the body. I have worked and done all I could to assist others in reforming their habits, and tried to make them happier and better; and I find such a wide field for labor that I came here to ask you to put your efforts out, as far as possible, in the right direction of assisting spirits while they are in the mortal form. For it makes it easier and better for them, when they lay aside that form and enter into the real life of spiritual existence. I am not accustomed to talking a great deal, and it has been many years since I used my own form, and I have never, to my knowledge, controlled any one to speak, and so it rather tires me, and I think I will have to give it up and leave, and allow some one else to come that has more strength and a better knowledge of the law of control than I have. I expect it is necessary for me to give my name before I leave, and I have learned it well, for I have been studying it for a week. We have learned that the name is nothing. We become so interested in the welfare of spirit identities, that we lay aside the name, and hardly ever bring it up except on occasions like this. Give my name as Martha Rich. I lived near Mechanicsville, Bucks county, Pennsylvania. I have children that may, perhaps, some time or other, receive word or know something about my having given a communication, and I ask them to look well into this subject. For it is no idle dream or the imagination of a class of people that are easily led; but it is a fact that will live eternally, and the sooner individuals learn this, the better for them, not only in the mortal form, but after it is laid in the tomb.

JACI LUNN.

(Bloomsburg, Pa.)

Such a flow of reason and wisdom rarely comes to man; and when you get through with me, you will think the Word has come; for that power is never expected to do much but tell men to go to heaven the best way they can; that is, by faith, without works generally. And that is the trouble with men to-day. I am not a wit, nor either a fool; but what is to be done in a case like this? I am here, or else I would be somewhere else; and I generally don't seem to be. Now, it is not worth while for you to say that you have not got a communication. [Well, you must give us more.] To tell you the truth, I would like to give you more, if I only knew how; but you see I am not very long spun, and I soon get done with what I have to do. [Do not leave without telling us who you are. Were you a philosopher in your way?] I should judge I was, for the world laughed more than they cried while I lived in a mortal form; but as variety is the spice of life, I think you may conclude you have had that spice. [You must not leave without telling us who you are and where you came from.] Yes, sir, I will do so. They called me Jack Lunn, and I lived in a little town on the Susquehanna river, and it was called Bloomsburg. I would like to talk a little more, but I am about spun. Good-bye.

CATHARINE II.

(Empress of Russia.)

I seem to be floating in the air, and all things look bright and beautiful; and in looking out from my condition of life, I find so many wonderful things—so much to admire, and some things to regret—that I return to you to-day, hoping in some way to be able to reach many people, and to try to lighten their burdens for them. I find on looking over the earth, that there are many people who are in a condition of misery, and who do not understand how they are ever to come out of the conditions that surround them. So, I feel anxious in some way to give one ray of sunlight to such individuals. When I was young, and before my life's mission commenced, I was a poor simple girl, without any knowledge of any condition but purity; or at least without any great expectations in life. Yet I was created for a purpose, although every condition seemed to tend in another direction, before my elevation. I suppose some of you are acquainted, perhaps, with my history. My lord and master found me in an oven; and I lived to rule over an empire, or at least to exert a great influence. My efforts were put forth in the direction of elevating and purifying, as nearly as possible, every one I came in contact with. But my knowledge of human life was not as extensive as yours. I had not as favorable conditions to operate under, and I do not feel that I have accomplished what a large number of you are able to do, if you put forth your best efforts. But under the conditions in which I lived, and the struggles through which I had to ascend to make my condition in spirit life better than the one in which I dwelt in the mortal form, I am here to try and reach the down trodden and the oppressed—to speak to them with sympathy and love—and to say to each individual who is going through trials and tribulations, that there is an hour coming when each heart will be fully compensated for every trial it has endured. You are not alone—you are not forgotten. There is an immortal power that leads, guides, and controls men; that in time, will lead them where it is best to go—that will give them light, strength and knowledge to act for the elevation of one another. The past was a necessity, and the present is a necessity; and the future will be fraught with wonderful changes. Light and knowledge are coming to you, for the portals of heaven are open, and you are so elevated in your experiences, that each

effort of the forces around you will be to your interest. You have no reason to doubt or to fear, for the way looks bright and clear, and your life's promises are likely to be fulfilled; and each heart will have the knowledge that its work has been well done while it lives or exists in a mortal form. Work on. Do not be discouraged by the obstacles in your pathway; but be true to one another, for your necessities are one; and the hopes and aspirations of the human family tend to another state of existence, when each thought is read—when each hope is understood—and where the heart is made glad. Catharine of Russia. I wish to say to you before I leave, that many spirits who have been in the spirit life a long time, and who have often used a mortal organization to convey thought, are sometimes not fully able to demonstrate their ability or power, because they feel a timidity or anxiety makes a condition, that prevents them from doing justice to themselves. [You have done very well, indeed. The wonder to us is that you can do so well.] May I say before I go that you are just on the eve of some wonderful discoveries, or some wonderful manifestations. [We will await them with great patience, and receive them with great satisfaction, and sincerely hope we will be able to contribute to bring this about.] You are contributing, and so far as I see, I do not discover any obstacles at the present in the way, or that may possibly arise; and you will have some directions given you in relation to some things which the medium does not understand. I ask, as a favor, however, that you will comply with the instructions to be given.

CHARLES AUGUSTUS MERRICK.

(Milton, Pennsylvania.)

I believe it is customary to say good morning when you come in here. I have never controlled a medium before. I passed into spirit-life when I was a child two years and ten months old; and I have not been idle or lying in a condition of rest or rust, but every hour has been fraught with deep interest to me. Every hour after my passage from earth to heaven, as people understood it then, I had the power to remain in my home for a long time. I used to know and understand the grief that was caused by my departure, but my love and sympathy was such that I could not leave my father and mother and brothers and sisters, although they thought it was a vacant chair, and their hopes seemed to be clouded for a long time. But gradually as I grew older I gained the power to acquire knowledge with each member of the family. I learned my lessons well, and soon discovered, that if I had remained in the mortal form, I would have been a medium—yes a wonderful medium—for the power was upon me and I was able in my infancy to give evidence of what my loving friends considered wonderful intellect. And the conclusion was, that my death was caused by a too rapid growth of the brain, but I wish to say here to each one of you, that my transition was not coming to the rapid growth of my brain, but it was owing to the possibility of my doing a great work in the reformation of the world, and conservative forces used my organization and caused me to leave my body and get into a different condition of life. At that time people did not understand anything about this law that seems to be coming into recognition at the present time. Each one then thought it was a wise dispensation of God, and when a poor loving little blossom was transplanted, it was the will of that power, and under that condition of things each one must bow down in humble humility and reverence for the desolation of their hearts. At that time there no possibility of any other condition in society, and it was considered a necessity of the laws of nature. But I have kept pace, step by step, with the advance society has made, and I have been used since my spirit has been freed from a mortal form, to enlighten and improve others, from those who used me, seeing the powers I possessed, to give them opportunities to come in rapport with their friends; and I have been the means of giving many sad hearts bright light and joy. I am here to-day, I may say, for a two-fold purpose; and I hope I will be understood, although I am not very well acquainted with the language of men and women. I have only to think, when I am independent of a mortal organization, and the thought is understood without giving expression to it. But I am here, hoping that my evidence will be another link in the great chain of proof that comes to me, that it makes no difference how small or how insignificant that form is, when it is consigned to the tomb, it possesses immortality, and it has the power to demonstrate itself. Sometimes, if conditions are favorable, (and to say that, is one thing that brought me here), children grow and mature in spirit life, and gain wisdom not only through their spiritual existence, but through the physical existence of their friends. They drink in, as it were, inspiration from each one of you, and get new strength and new ideas from your experiences. And you are not the only ones inspired; but we become inspired by the conditions that surround you, since all forces are tending upwards, and knowledge must eventually make the human family something entirely different from what it is. When I come in rapport with you, I feel that the greatest difficulties that you have to endure originate from your misunderstanding of the natural law; and I am anxious in some way to be able to give you knowledge and power to throw off all the obstacles that surround

you; and as I am not one who ever could, if I had lived in my physical form, have wished to injure or abuse, I come to you with love, and the desire that I may in some way be enabled to work with your circles, giving strength and power to each one of you to do your duty, and also to give the millions who surround you power to demonstrate, not only their power to return, but in some way to give you strength and joy, and ability to do life's work with greater force than ever, heretofore. I am, and have been for years, closely allied to the instrument I use. Not an hour of her life—not a moment through all her cares and perplexities—have I left her side. I have looked upon each experience, and many of them have caused me many hours of regret; but they were necessities. You are witnesses yourselves of the work that is being done through her organization; and as every experience is a necessity in this great work, I feel grateful that the experiences of the past are to be the joy of the present and the future. Many people feel afraid of our approach, and say, "While I am suffering, my friends in spirit life would be unhappy if they were to see the conditions under which I exist." Let me say to you, that understanding that each experience of human life is a necessity, and looking into the future and understanding what the result of such experiences are to you; our hearts are filled with love and sympathy for what you must endure, and also with joy and happiness to see the outgrowth of such experiences. I am not able, perhaps, to give you just what you need, but I am doing the best I can; for my sympathy is strong with the organization I use. I will give you my name, and expect to frequently attend your circles in the future, that is, to manifest myself in your circles; and being a born medium living in spirit life, I understand many things that are mysterious to you. My name is Charles Augustus Merrick.

EDGAR A. POE.

It makes me laugh to see such a concourse here, each one striving in his way to come in rapport with the organization I use. When I take a careful survey it is to me, a wonderful lesson, because it teaches me that that universal power does not select a few and leave out the many. Each one has the power to control a human organization, and to give to the world evidence of an eternal existence. Out of this vast concourse necessarily there are many who do not understand the law, sufficiently to control the medium and speak, but their presence here will give them knowledge that they may use in the future, to demonstrate their spirit identities to the world. When I see the variety of faces, one smiling, and another sad, and each one has got impressed upon itself some physical distress that was the means of its laying aside the mortal form, and soaring up, or taking on a higher condition; when I see such a condition surrounding you, I am not astonished that you are oftentimes subjected to many inconveniences and have sad, instead of pleasant experiences; for you are acted upon by such a variety, and some have not intelligence enough to know how to act, or to use their forces to the benefit of anyone, not even themselves; but this is a school where the clown may learn a useful lesson, to crown his head with wisdom, and make his life one scene of pure delight. When men pass out of their castles of clay, they naturally turn to see what is to be done with the clay, and it certainly does amuse the brightest minds, to see how carefully it is laid away. Friends sob and cry, and feel that all is gone. If they would look up they would see a form clothed in light, full of joy. I am not able to remain with you long, but as every power that comes must in some way contribute a little to benefit others, I have done the best I could under present conditions, but I expect to return when the change is made that gives us the liberty to astound the world. Edgar Poe.

[For MIND AND MATTER.]

BRO. J. M. ROBERTS.—I enclose herewith two spirit messages for insertion in your paper, by request of the band. They were sent soon after they were given to the *Banner of Light*, but for some reason to me unknown, they have not appeared in that paper—at least I have heard nothing and seen nothing concerning them.

The messages are peculiar, coming as they do from so unusual a source as the planet Jupiter, and relating to the grand and beautiful developments that are in store for our earth. It appears that there is at present, a general impulse throughout our solar system, (or nearly so) in the direction of the planet we inhabit, and that there are channels of interplanetary communication which have been opened, so that the illumination which has been taking place upon our earth, is in part due to this very cause, namely, the interposition of spirit currents from other globes more advanced than ours. This awakening will be glorious beyond our present conception. It will join the nations kindred and tongues in one unbroken chain of love and peace. It will melt the fetters which have bound the race. It will establish the humane usages which other members of our star family have entered upon, and bring about the complete reconciliation and harmony of the now conflicting interests of society. We shall see this new civilization arising in the midst of the crash that awaits the present order. We shall hear the call of the bright bands that have linked themselves with our destiny, and Spiritualism, the last hope of humanity, shall rise triumphant over death and hate, and be the harbinger of that new Life that joins the two worlds in one. We shall be there, Bro. Roberts, and the work we are doing—mortals and spirits faithful to the light—shall tell the glad tale of a world's redemption.

It may be questioned by some, whether such a thing be possible as communion with a sister planet, I have only to say that I myself have no doubt whatever, having the evidence of all my senses to that effect. One of the earliest experiences of my mediumistic career, took me from my earthly body, and gave me an "excursion," which the "Pennsylvania Central" does not yet embrace in its list of "round trip combinations," carried me as a spirit through space, till the earth receded and became a speck, a distant star; and I arrived, under the gentle guidance of the delegate spirit, nearer and nearer to one particular orb (Mars, we call it,) which grew in magnitude, until it became too large to be seen as a whole, and I approached solid earth again, yet not our earth. I cannot recount here the particulars of that visit, nor of other visits since to the same and other planets; but suffice it to say, the observations made of planetary conditions and forms of civilization, modes of architecture and municipal to-

logy, educational processes, religions, modes of dress, manners, customs and usages, appearance in size and features, color, etc., have led me to conclude (what I indeed believed before, but in a smaller way,) that all humanity wherever located, whether in the body or out, born on earth or any other orb, are and must ever be one family, with one pulsating current of the divine life flowing throughout the whole, with one common nature, with the same inherent yearning, the same fundamental needs, the same capacity of unending progression, from common interest and common destiny—whatever starting point of outward appearance—namely, the unfoldment of the individual powers or faculties into full and perfect interior harmony and maturity, and the development of the social fabric into just, free and fraternal conditions and relations of order, system, prosperity and peace universal. The wisest ones of earth and skies are unitedly laboring to bring about this consummation so devoutly to be wished. The general congress of philanthropists of ancient and modern times, (some many of whom are communicating through your columns,) gather often in the heavens above us, with visitors from abroad, (that is, from the heavens of sister planets), and commingling their thoughts and emotions evolve plans and methods more far reaching and wise than we can now comprehend, for the amelioration of our race on earth, through the establishment of a fraternal civilization—having as one of its chief corner stone,

MEDIUMSHIP!

It has been my privilege to be present many times at these gatherings in the heavens, (in the special charge and society of John Quincy Adams, more usually, the revered Guide, who first used my mortal lips), and to breathe in the blessed influences of the magnificently glorious conclave. I am sure the keeping of this movement for the spiritualization, education and harmonization of the race, is not in mortal hands. We may cooperate, but must not dictate!

The messages sent herewith were given in the open air. The first was from a spirit whom I first saw in Matfield, Mass. He has spoken through my organism on several occasions, once in Atlanta, Ga., on the civilization of his planet. He is about seven feet and six inches in height and what we would call well proportioned. His influence is very strong, but gentle and pleasing. (The inhabitants of Mars that I have seen are on the contrary low in stature, with small bodies short limbs and very large heads—quite out of proportion, we should say, but they tell me they draw brain nourishment largely from their atmosphere.)

The second message from Mah-nih, is, I think, the first she has ever given through an earth medium. I saw her on that occasion, at first, after I had become clairvoyantly connected with the sphere of Light, far, far, above the clouds and mists of our troublous life, enveloped completely in a most lovely halo of light, which seemed both an atmosphere and a protector, as she stood, so to speak, upon the verge of the passage to the plane of our outward world, hesitating, shrinking to make the plunge into our dense and dark sphere, (so it seemed to me). At length, as I was looking steadily, she gathered up her forces, and resigned herself to the current which was to take her here—and almost in an instant, I felt myself surrounded, permeated, filled with the same halo or effulgence I had seen about her in her far away bright home, I became merged or transformed, as it were, into her own sweet selfhood, forgetting myself as a mortal, and intently listening to that which flowed from my lips, but which was no utterance of mine.

I am persuaded you will publish these messages at once; Immanuel Kant seems to have well prepared the way. Sincerely Yours,

J. MADISON ALLEN.

Home School Commonwealth, Ancora, N. J.

January 9th, M. S. 35.

JUNE 21, M. S. 35.

MESSAGE NO. 1—FROM OLO.

MY FRIENDS, GOOD MORNING:—A word to the Spiritualists of the United States of America. First—Are you prepared, or are you not prepared, for the development among you of a system of life—of practical living—that is, a life which will be sufficient in itself, to do the work required of a true Christian, which shall remove the cause of human evils by instituting causes of an opposite character, and developing them into effects, life giving and peace securing wherever the system extends itself? I say, are you prepared, or are you not prepared, to receive among you the new civilization, and treat it cordially as a gift from the skies, which is entitled to your hearty acceptance and appreciation? We are using no idle words. The era of peace and love and justice is at hand. Secure the elements for its inception, establishment and extension. O Spiritualists of America! we are first addressing ourselves to you, because you have first received the dawning light of prophetic demonstrated spiritual intercourse and spiritual philosophy. We ask you to consider whether you are willing and able to embrace the practical element of the new dispensation, as a realization in every-day life of the finest thought of all the ages—free and open intercourse between the two worlds, in broad day light among workers with the hand as well as thinkers with the brain? Are you prepared, or are you not prepared, to welcome a civilization that makes conditions for permanent continuous intercommunication, and for peaceful, equitable, fraternal, and happy adjustments of all human relations? The earth has been in the throes of an outbirth into a state of society worthy to be called civilized and enlightened; essential steps to its final liberation will be taken in due time, by the forces of nature in the heavens and on the earth, conjointly exercised thereto. Your Spiritualism as a religious philosophy unsanctified by religious life (by which we mean humane and equitable adjustment of all practical relations in every-day) would prove, will prove abortive, insufficient. Your mediumship will vanish, your light become extinguished, your liberties be destroyed, unless practicability supervene sooner or later, and there is thus externalized on solid earth the mental and physical security and independence of mediums, for the diviner life in-flowing from the celestial spheres where dwelleth peace forever. Sunday—what is that? Though ever so holy, are there not six days more in which, to be holy, is a duty, a pleasure, a necessity? And how can the whole nature be exercised so that there may be wholeness (which is holiness), with the hands and feet, and brain and heart, yea, and tongue, fettered and cramped and perverted, disorganized and demoralized by the unjust, cruel, debasing, dehumanizing influences, ever flowing

in upon all who have their dwelling place (I will not say resting place, for there is no rest) inside the limits and boundaries of modern competitive, antagonistic, destructive civilization; which arrays all its subjects in hostility, one towards another, on the spurious theory of the propriety of competition—which is antagonism in the practical productive and distributive relationships of life—and continues the element of unfriendliness until it permeates all the departments, and all the relationships, all the habits and customs, honey-combing humanity with disease, discord, dearth and death. I will not dwell upon the sad picture, but ask you to consider the remedy proposed. Be kind enough to accept this as a message, imperfectly rendered, from Olo, native (so far as he knows, not remembering previous incarnations, if any have occurred) of a planet which has the honor and the glory and the blessedness of unfolding into such a system of civilization as the Earth, we trust, is soon to commence to enjoy—one worthy the dignity and majesty and all-sidedness of a human existence. Peace and love we bring to you, and work while wishing, and shall never cease until you are free, as a planet, to enjoy the blessing of communion with us, a sister planet, as we with you, in an unending round of delightful experiences known only to the maturity of the soul. (Our circle is broken. More anon.)

JUNE 23D, M. S. 35.

MESSAGE, NO. 2—FROM MAH-NIH.

My wish is to speak a few words this evening, to accompany those of my companion (Olo). My name is Mah-nih [accent on last syllable] as nearly as I can pronounce at this time. We are glad to have the opportunity to send a message to the people of the earth who are interested in spiritual illumination of the human pathway. They may not all receive the words as we should like to have them, but we feel the need of this illumination upon the earth at this time, for it is very, very dark to me. I can scarcely breathe this atmosphere; and they tell me it is as pure here as anywhere. The laws of nature, my friends, are sufficient in themselves to eradicate lower conditions and unfold higher ones. There is a special law of progress inherent in the constitution of the universe; but all things are by necessity governed also by another law, namely, causation. Causes produce effects, and these effects become causes of other effects; the chain is complete and endless. You can have a perfect civilization when the causes you apply to the framework and tissues of human society shall be adopted to produce the desirable end or effect. You cannot build peace with strife. You cannot make harmony with the elements of discord. Your political fabric is discordant. Your society compact is heartless, mostly. You are standing upon false premises—shifting sands. Your practices are pernicious and destructive. Your attempts to control one another instead of self, make confusion everywhere and produce harmony nowhere. The law of the spirit of things (you call it God sometimes) will regulate human conduct without interference of human weakness and imbecility (vice and folly, I will say). Set up the standard of right, my friends, in the heart, and human governments will crumble. The causes we wish to see set in operation are radically peaceful (towards man and beast, I may remark in parenthesis), and only such can reach the case. Your wars must stop; your kings take the plow; your priests make shoes or anything else useful; your lawyers and potentates cease scouring the face of the poor deluded victims of man's mutual hate and lust and ignorance. Be careful, O mortal man of the Earth, to change these things by causes radically peaceful, thoroughly educative and all-embracing. The meanest servant of you all is highest in the scale, when compared with the mightiest warrior or most pompous speculator (heartless swindler) who struts up and down your streets in the giddy show of poor mortal vanity and egotism. Lift the poor by banishing poverty. Banish poverty by doing justice to the producing cause of wealth, which is labor. Be kind enough to reflect that in the rounds of evolution, society must come in for its share, and that the days of isolate familism upon the earth are being numbered by the irresistible hand of fate operating this causation. Change your methods, O Earth! Establish new principles. Be brave enough to be free, and free enough to be brave; true enough to be wise and wise enough to be true. Home, sweet home, the guiding star of all planets; love, the crowning glory and sweet perfection of human life. Blend your forces and make happy homes; where pure, unselfish friendship may unite brother with brother and sister with sister—sister with brother and brother with sister—in associative familism, such as the world now knows not of, and which we are seeking to establish conjointly with you, as a blessing you will appreciate sometime at its full worth. Good evening.

A Pungent Letter on Ancient and Modern Humbug.
Editor of Mind and Matter:

PROF. HENRY KIDDIE, of New York, last Sunday evening, gave the citizens of Hartford, a foretaste of what "Christian Spiritualism" proposed to do for the Church of Christ. Parties not identified with the First Spiritual Society, (the only society of Spiritualists in this city), employed him, the Society declining to take responsibility in the matter. The lecture was held in the Unitarian Church, known as Unity Hall. There was a very fair audience, much larger than the Unitarians can muster. It was made up of a mixture of Spiritualists, Free Thinkers, Unitarians, Universalists, Congregationalists, and, in fact, a little of everything else in the sectarian line. It was quite evident, that a large majority came to see the man, and judging by remarks made by many, since the lecture, it would be difficult to get as many together to hear him again. Mr. F. L. Burr, of the Hartford *Daily Times* presented the speaker in a few well chosen words, quite laudatory of the moral courage of the Professor in severing his connection with the church (Catholic), to the sacrifice of a lucrative position as Superintendent of Public Schools, in the city of New York. The Professor, before commencing his lecture, made a few explanatory remarks, in which he conveyed the impression that the leaving of his position of Superintendent of Public Schools, was entirely upon his part, and "that he could have been elected his own successor had he so desired." Prof. Kiddie is evidently a fine scholar. He is an excellent reader. His sentences are well chosen. He is intensely grammatical, and his words are distinctly and correctly pronounced. Should hardly take him to be a Webster or a Victor Hugo, as his original thoughts were as "earce as

hens' teeth." He mounted himself upon the old wind-broken, cock-kneed, ring-boned, spavined, bot-eaten nag of the theological Hippodrome; and with the sheathed sword of Modern Spiritualism rattling against the ribs of his "Rosenant," he seemed to try to convey the idea that it was:

"Heaven's fiery horse beneath his warrior form."

Pawing the dark clouds and galloping on the storm."

I have no time nor disposition to give your readers a synopsis of his address. There is even no need of it. It was the same old story, (for further particulars see *Banner of Light*). One thing perhaps it will be well to remind your readers of. He said Christ had appeared bodily in these modern times—had come back and materialized. This is very interesting news in view of the fact that it is becoming pretty thoroughly demonstrated that no such person as Jesus ever had a mortal existence! Perhaps the astrological man of the Farmer's Almanac had put in an appearance! Who knows? Now if those to whom he appeared had only grabbed him, they would most assuredly have had a "ghost," for the whole story is the most ghostly that ever got a lodgement "in the unswept chambers of a fool's understanding."

The truth of the matter is, that this great American Spiritual Alliance of New York, and *the rest of the world*, has set up a Spiritualistic Jumbo, which it has recently manufactured from relics picked out of the old theological rag-bag, right across the pathway of all spiritual progress as *Mephitis Amencanna* as a check to a lightning express train, and the final result will be about the same.

Now that the American Spiritual Alliance of New York has got its sucker into the theological flesh-pots, it may be well to remind that august body, that the theologians are taking their suckers out, after having scraped the bottom to find there nothing but emptiness.

It seems we are having a "new view" of the Bible presented. The Rev. Heber Newton, of the Anthon Memorial Church (Episcopalian), New York City (see *N. Y. Daily Sun* of Jan. 10,) are making the old bones of the theological cadaver rattle. By his new method of Biblical interpretation, it turns out that the Book of Daniel was written one hundred and fifty years before the Christian era; and the history of events that had transpired two hundred years before were given in the future tense in the form of prophecy. Some genius says the Reverend gentleman "wrote the story of Daniel, and put it into the mouth of the prophet predictions of events which had occurred two hundred years before; and made him declare that in 490 years the Messiah would come." The Songs of Solomon "are a drama of Hebrew poetry—a love song." The Book of Genesis "has often been worked over to answer the needs of different generations;" and none of the books now appear as originally written. "Genesis being a Sun-myth has been turned into a symbolic story of civilization, and that again into a tribal legend."

The editor of the *Sun* very pertinently remarks: "If such is true of the Old Testament, it is not the less true of the New." Oh, shade of Robert Taylor! Does not the remembrance of Oakham Street Gaol seem to thee like an earthly Paradise?

Robert Collier, in a sermon on "inspired murderers" calls the story of Abraham "an old myth." Surely if the story of Abraham is "an old myth" than we have a genealogy of hobgoblins running from Abraham to Jesus Christ; and the question arises: how long would a line of "begetting" of that kind, have to run before a genuine baby of flesh and blood would come of such a race of nobodies? I hope the great American Spiritual Alliance of New York City, will look into this matter. Something will have to be done, and that very quick, or the whole orthodox fraternity will be poking fun at them. They will no doubt find themselves in the ridiculous plight of some Massachusetts Indians who, learning that they had taken some one else for the celebrated preacher, Whitfield, after they had taken a holy roll in the mud and filth of the highway in anticipation of being washed clean in the blood of the lamb, rose and with a general "Humph" said,

"If no Misce Whitfield preach to day then we spoil blanket for nothing." This attempt of the American Spiritualist Alliance of New York City to save Christianity from sinking, by throwing it their Spiritualistic tub, will turn out to be, at most, a very laughable performance.

In conclusion, Friend Roberts' with your permission, allow me to say: I am now prepared to come before the public with carefully prepared lectures on the subject, "The Astro-theological Origin of all Religious Worships." I am also prepared to demonstrate, beyond question, the startling fact that in all the initiatory rituals of the Ancient Mysteries, it was the candidate acting the character of the ideal man or god that was *theoretically* slain (crucified). I am prepared to show that many of the miracles of the New Testament were nothing more nor less, than what happens to every candidate as he passes through the first three degrees of Freemasonry; that Freemasonry is 750 years older than Christianity; and that they are both branches of the same mighty Tree of Knowledge (?) the eating of the forbidden fruit, of which, has caused mankind so much trouble, and furnishes business for lazy priests. I am prepared to show that there are as many Jesus Christs crucified, as there are men initiated, in Masonry. A Hiram Abiff is killed every time a person is initiated, and he stinks when he is raised from the dead, the same as Lazarus did. I am prepared to show what that "thorn in the flesh" was that troubled old Paul so; and every Freemason who reads, knows what it was without any other hint, or else his skull is too thick to take a hint. I am prepared to show that Jehovah himself was compelled by Abraham to take the oath of the third degree, and to prove it by the Bible. Moreover, I am prepared to prove to the satisfaction of all reasoning people, that one of the great secrets of the Ancient Mysteries was an absolute knowledge of a spiritual existence—a future life—and that it was death to reveal the truth to the common people; thus explaining the mystery of that great truth being taught only by inference (and hardly that) in the Bible.

Now, if there are Spiritualistic Societies, of sufficient liberal tendencies, and moral courage to listen to me, I shall be glad to make their acquaintance, and give them something beside the conversational platitudes of the average Spiritual platform addresses. I will at least try to show all who are disposed to listen, that Spiritualism has a grander mission than that of receiving the fagends of old pagan myths from their destined destruction; and that there is better work for reformers to do than hammering one grain of truth into a sheet of infinite platitudes.

The fact that the clergy after one hundred years

of denunciation of the astronomical theory of the origin of religious worship are now turning to it themselves, and using it as a defence against infidelity, is an event not to be overlooked with indifference. (See *Gospel of the Stars*, Joseph A. Beiss, D. D.)

I am not only willing to speak for Spiritualists, but for all liberal societies, desirous of seeing how easily the veil can be drawn aside. "Even to this day when Moses is read, the veil is over their faces" (St. Paul). I would prefer to keep within a day's ride of Hartford, on account of professional duties which will demand my attention. Let the riddle be solved and the Sphinx dethroned.

S. W. LINCOLN.

Hartford, Ct., Jan. 11, 1883.

HOW THE SCOTCHED REPTILE WRITHES!

In the *R-P Journal* of last week, John C. Bundy the usurper of the editorial chair, once occupied by his brutally assassinated father-in-law, Stevens S. Jones, strikes at himself, with the desperate malignity that laid his predecessor low; not with the same result, as he will surely find in the end. Under the title "Tice versus Roberts" he says:

"Last week the civil suit of Wm. R. Tice against Jonathan M. Roberts for libel was tried in Philadelphia. The Jury found Roberts guilty and fined him twenty-five hundred dollars. Mr. Tice will receive the grateful thanks of an outraged public for bringing the old obscenist and libeller to justice. The time is probably not far distant when it will be a matter of wonder that such a paper as Robert's libellous sheet, could exist in a decent community. No sect or party which will support such a paper is worthy of the respect of respectable people."

We thank this white livered cowardly scoundrel for this manifestation of his proverbial dishonesty and malignity; as it affords the best possible evidence that the recent verdict against us is a similar manifestation of unmitigated stupidity and prejudice. The jurors who found that verdict, never were guilty of the meanness to pretend they were anything but the most ignorant and prejudiced enemies of Spiritualism, and in that respect were the embodiment of honesty and impartiality, when compared with the cowardly brute who edits the *R-P Journal*. John C. Bundy well knows that, for the time, we cannot vindicate ourself against his libellous malice. We notify him, however, that the time is not far in the future when he will not enjoy the immunity which purchased treachery now gives him. We have a statement to make in the near future that will cast a light on Bundyism that will suffice to consume it. Until then we are willing the poor doomed thing should make the most of its temporary advantage. It will be our turn next. Do you comprehend? If not, you will. To show what contempt Col. Bundy has for jurors and the oaths they take, we quote the following editorial from his last issue. He says:

"The first case under the New York code which makes attempted suicide a crime, has resulted in a verdict of acquittal. The criminal was a German, who closed up all the crevices of his room, and tried to asphyxiate himself with burning charcoal, and on being rescued expressed his regret that his rescuer came so soon. *The oath to bring in a verdict according to the evidence does not prevent many juries from doing as they please.*" If that is true, what does John C. Bundy think of the verdict of a jury that find a plaintiff damaged to the extent of \$2500, when there was no proof whatever offered that he had been damaged one cent? It is over such a verdict he rejoices. That it should stand the test of judicial approval we do not believe, and hence abide the result with confidence.

IT WONT DO.—IT WONT DO.

In a report of a lecture delivered by or through W. J. Colville, on the evening of Jan. 4th, published in the *Banner of Light* of January 20th, these sentences occur:

"The lecturer made special reference to the teachings of spirits concerning Jesus; some claiming that they had never seen him, and others declaring him to be more than human; it is not at all strange that some spirits should not see Jesus, and it is certain that in the spirit life, we only attract to us those in accord with us. The statements made frequently by those who deny the existence of Jesus, that the story of his life was founded upon the biography of Apollonius of Tyana, was pronounced a historical impossibility, as all his biographers declare that Apollonius belonged to the opulent class, was born rich and died naturally; and thus it would be impossible to find any ground work here for the tale of the lowly birth, extreme poverty and crucifixion of Jesus."

Now we do not know who was the author of that argument against the identity of the Cappadocian Saviour, Apollonius of Tyana, with the mythical personage called by the Christians, Jesus Christ, but if a spirit, and we presume he was, he certainly made a very poor fist of his work. Apollonius of Tyana, was undoubtedly a well known historical character, who was born at Tyana, in Cappadocia, at the very period when it is falsely pretended Jesus Christ was born at Bethlehem, which literally meant the house of Corn, or that house of the many zodiacal mansions of the Father, represented by three ears of wheat or corn, held in the hand of the celestial Virgin, or the Virgin of the Zodiac—the only virgin that was ever imagined by rational people to give birth to a son, and that one the identical Virgin, who, in every religious system that was antecedent to Christianity, was allegorically, not really, supposed to give birth to the Sun (not the Son) of God. It is true that Apollonius was born of a woman, the wife of a wealthy man, but he was supposed to have been divinely conceived by

his mother, and was brought forth in a meadow where his advent was heralded by the songs of Swans. He left his home at an early age, and went to Tarsus, where he received his early education, but afterwards requested to be permitted to retire to a less bustling place, where he remained until he heard of his father's death, while he was yet a minor. Having disposed of his whole patrimony, by giving it to his poor relatives, he devoted himself to the study of philosophy adopting the rigidly ascetic doctrines of Pythagoras the Samian sage. He abstained from the use of animal food, refused to clothe himself in garments other than of vegetable fabric, neither shaved or cut his hair, drank nothing that would intoxicate, wandered over vast journeys on foot unshodden, and practiced the strictest continence. He went to Jerusalem about the time it was said Jesus appeared there, preached there, healed the sick, and excited the jealousy and ire of the Jewish priests; subsequently with a numerous following of disciples preached at Antioch, Ephesus, Galatia, Corinth, Ephesus, Thessalonica, Phillipi, landed at Patmos, where some priestly star worshipping spirit, impressed him to write what is called the Apocalypse, wrote epistles to his followers, wherever they organized themselves into religious bodies. In fact really lived and practiced and taught all that has been attributed to Jesus Christ and Paul of Tarsus, by the Christian plagiarists of Apollonius's life and teachings. In relation to the alleged death of Jesus Christ, by crucifixion at Jerusalem, there is no possibility of its having happened, for there is no mention of such a thing anywhere outside of the interpolated writings of Apollonius, called the Christian scriptures, which have no historical value whatever. It will take something more than such spirit evasion as that manifested in the lecture we have quoted, to rob Apollonius of whatever credit is due to founding the religion out of which Christianity grew as an unsightly fungus on the modified superstition of India, and the speculations of Grecian philosophy.

EDITORIAL BRIEFS.

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and 3 o'clock.

ALFRED JAMES, medium, has removed from 1525 Camac street, to 916 Locust street, where he will give private sitting, daily.

J. WILLIAM FLETCHER's engagements are as follows: January, Philadelphia; February, Brooklyn; March, Troy; May, Providence, R. I.; June, Stafford, Conn.

DR. W. L. JACK, of Haverhill, Mass., has given up business for the winter, and is travelling through Georgia and Florida for his health. His present address, is Augusta, Ga.

DR. B. F. BROWN'S next select developing circle will commence January 23d. Those wishing to join may consult him at his office 252 Franklin street. In addition to persons receiving their development, they have the opportunity of witnessing manifestations that occur in Dr. Brown's presence.

PIERRE L. O. A. KEELER, having terminated a successful engagement at Dr. Slade's, in New York, is now paying his annual visit to the United States capital, where he will hold seances and give sittings daily for independent slate writing, until further notice. Address for present, Washington, D. C., Post-office.

MR. F. O. MATTHEWS holds circles every evening at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

WE want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time is the fault of the post-office department, and complaints should be made to them for non delivery.

MRS. SALLIE L. McCACKEN will give sittings on Wednesdays, Thursdays and Fridays, at Room 2, 457 W. Madison street, Chicago, Ill. Also seances for symbol tests and points in character, on Tuesday and Friday evenings; fee 25 cts. Arrangements can be made for private seances at residences for fifty cents a person—number not to be less than eight persons.

DR. WM. B. FAHNSTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuvolence and Its Uses," and makes the following generous offer. Any person sending him one years subscription to MIND AND MATTER, and one 3-cent stamp, he will send them the book postpaid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnstock, Walhalla, S. C.

WE ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communifications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

WE have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

MES. M. E. WILLIAMS, the well known and remarkable materializing medium of New York city, will be in this city for a few days, and will give a few seances for full form materialization. We would advise all who desire to witness the wonderful phenomena which takes place at her seances, to avail themselves of this opportunity. Full particulars of time and place can be had by applying at the office of MIND AND MATTER, 713 Sansom street.

WE would call the attention of the afflicted to the advertisement of Mrs. C. M. Morrison, of Boston, Mass., (see another column.) Mrs. Morrison, we can recommend personally, as being a remarkable instrument for treating disease, and many hundreds of testimonials could be given of the remarkable cures performed through her. Let the afflicted apply by letter, or in person, to Mrs. C. M. Morrison, Box 2519, Boston, Mass.

AS MANY persons are sending names to our circle to be presented to the guides of the medium, to receive communications from their friends, we will say, that such a proposition was made, and we published it, at the request of the guides, but will have to ask the friends to refrain from sending any more names, as the guides inform us the work they are engaged in requires all their energies and force for the present. It would be as gratifying to the guides to give, as for the friends to receive, but they consider the work they are now engaged in to be of paramount importance. If any communications should be given regarding the names already sent in we will cheerfully and promptly forward them to the parties for whom they are given.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 252 Franklin St, Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession; his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

DR. TOWNSEND, the great psychologist, phrenologist and mental scientist, will remain in this city till Tuesday evening next, at Provident Hall, S. W. Cor 12th and Chestnut streets, where each evening he will deliver a short lecture on his new theory of intellectual philosophy, and experiment with living subjects. The entertainments of the Doctor are very amusing and also instructive, showing the perfect control he has over his subjects after their once entering the condition. The Doctor's theory is (and he is demonstrating it as a fact,) that when people are developed into psychical sensitives, their brain powers are intensified in such a manner, that by proper training, any deficiency in their intellectual faculties may be strengthened, and inferior minds brought to a state of greater perfection. We would advise all who desire to spend a pleasant evening, with pleasure and instruction combined, to not fail of attending one of his entertainments.

Testimonial.

LEVERINGS, Knox County, Ohio.

Editor of Mind and Matter:

J. M. ROBERTS:—I sent one dollar to you for two boxes of Dr. J. H. Rhodes' Medicated Lozenges, and am so well pleased with their medical qualities that I now send two dollars for four boxes. I saw the advertisement in your paper and I can recommend them.

CALVIN BLAIR.

Special Notices.

ELLEN M. BOILLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Fierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

DR. J. H. RHODES, clairvoyant Physician, has removed from 505½ North 8th street to 729 Noble street, Philadelphia, Pa.

J. W. FLETCHER, the renowned Trance and Business medium can be consulted every day but Saturday, at No. 50 W. 12th st., N. Y. city.

WE do not keep any books on hand for sale, but will order them at publisher's lowest prices for any parties desiring us to do so.

CHARLES G. PAGE, 338 W. Randolph St., Chicago, Ill., gives public seances Sunday, Wednesday and Friday evenings. Private Sittings daily.

DR. ANNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

A. W. S. ROTHERMEL; contemplates making a Southern tour shortly, and any parties desiring to make arrangements with him can address him for a short time at No. 111 Myrtle st., Brooklyn, N. Y.

FRANK T. RIPLEY, 82½ N. Penn St., Indianapolis, Ind., wishes calls to lecture and give platform tests. Also to hold developing circles every evening except Sundays, in Ohio, Indiana and Illinois.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the *Watchman*, 993 W. Polk street; also on Sunday at Union Park Hall, 517 West Madison street, Chicago, Illinois.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.

DR. H. F. BUNGARDT has dissolved his business connections with Dr. Sour, and will hereafter conduct the business of the office personally. All communications must be addressed to Dr. H. F. Bungardt, 16 E. 7th street, Kansas City, Mo.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANATORIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

Mrs. S. E. BROMWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

To our German friends who can not read English and desire a German Spiritual publication, we would recommend the *Sprecher der Wahrheit* N. S. Leipsc, Germany. All communications to the above address will no doubt meet with prompt attention.

WE have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts, or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

Mrs. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

FRID. H. PIERCE, psychometric, clairvoyant, seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

RALPH J. SHEAR informs us that he will hold seances at his parlors, 217 Harrison ave., Boston, Mass., every Sunday and Thursday evenings, at 8 o'clock sharp. He is also ready for engagements in the city or vicinity, on application. Mediums can engage his parlors for business any other evenings or afternoons, on application to him at 217 Harrison ave., Boston, Mass.

DR. G. AMOS PEIRCE, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

THE Rosicrucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

WE are informed that J. W. VanNamee, M. D., has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address J. W. VanNamee, M. D., Guilford, Conn.

NOTICE.

WANTED—A good housekeeper to take charge of a house in the country, one that can cook and do all kinds of house work.

Apply by letter to this office.

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EXTRAORDINARY OFFER

In order to place the Spirit Communications, published in MIND AND MATTER, within the reach of every individual, we will make the following offer, to hold good for thirty days: To any person getting up a club of ten persons, we will mail the paper one month, to the ten parties comprising the club, for the sum of one dollar. All orders, to receive the benefit of the above offer, must be sent to this office before February 5, 1883. We trust those who have had the reading of these valuable and instructive communications, will interest themselves and put forth some exertion in getting up clubs, so that others may share with them in the pleasure and instruction derived from their perusal. Sample copies free on application.

ANOTHER MEDIUM ASSAILED BY THE "R.P. JOURNAL."

The R.P. Journal of last week under the headline, "Is Dr. Monck, of Brooklyn, an Impostor?" copies a bitter attack on Dr. Monck, the distinguished English spiritual medium, from the Christian Advocate, of January 4th, 1883; and then goes on to say:

"We have known of this man Monck, formerly an evangelical preacher for some years; that he is psychic, is unquestionably true; that he is an unprincipled, vain, dangerous adventurer, is beyond question. He was detected simulating materialized forms in England, and posed for a time as a 'martyr' with fair success. Then he hit upon another scheme for fleecing the sympathetic, spiritualistic public, too prone to believe the stories of any worthless character, if he only assumes the role of a 'persecuted' reformer or medium. This scheme was a story that he had a valuable invention, for the use of which responsible parties stood ready to pay him a large royalty so soon as his patents were perfected; and he implored the dear, generous Spiritualists to donate a snug sum to accomplish this, promising in return to devote his time to those making a scientific study of spirit phenomena; when he should be placed above the necessity of working for his daily bread. He sent begging circulars to this effect to Spiritualist papers throughout England, America and Australia, and all of them, if we recollect right, except the R.P. Journal, helped on the gaudy scheme by noticing it. The Journal argued that if the patents were to prove of such immense value, the firm which proposed to pay so munificent a royalty for their use, would not haggle over advancing the money necessary to perfect them, and looked upon the scheme as only another dodge to squeeze the public. Monck never performed his part of the contract, but loafed around London for months without ever showing himself to the parties before whom he proposed to exhibit his psychic powers. Finally he came to New York, where he was received with open arms by leading Spiritualists who accepted his specious stories of 'persecution,' and accorded him every courtesy and attention. Shortly after his arrival, we received from high English Spiritualist authority a private note of warning. We felt that if the man had really made up his mind to reform he should have a chance, and hence we refrained from reviving the history of his crookedness; but in the line of what we felt to be our duty, we sent a copy of the note of warning to leading New York Spiritualists, who seemed to discredit the admonition, its only immediate effect, apparently, being to cause the sender to be regarded as another 'persecutor of the innocent and oppressed English lamb. Apparently our

well meant caution only intensified the devotion of his newly found supporters, and for a time Rev. Dr. F. E. Monck, L. L. D., F. A. S., as he modestly wrote himself down, was in clover, no story he could concoct seemed too improbable for belief; all went on swimmingly to his advantage, and secretly to our disadvantage, but we bided our time with patience and serenity, knowing we could stand it if the rest could, and that eventually it would be found that the fellow was wholly unworthy of confidence, and that we were correct in this as in every other instance of a similar nature. Monck soon absorbed all the honey in the Spiritualist hive, and realizing that he had done so, turned his back on his protectors and became ostensibly a devout Christian. Then the Spiritualist tune changed, and we were flooded with denunciatory and critical communications upon the tricky ex-Reverend; but we felt it were in poor taste, to say the least, to make a public exposition of his true character, now that he had joined the orthodox fold, after remaining silent while he affiliated with Spiritualists, and hence we said nothing. Our esteemed contemporary asks, 'Is Dr. Monck, of Brooklyn, an impostor?' We can speak by the card and say, He is an impostor! with all the word implies, an unconscionable falsifier, dangerous in any vocation, but superlatively so in his occupation as a 'healer.'

Where in all that long tirade of allegations to the prejudice of Dr. Monck is there any attempt to give the name of a single person, or any basis or fact to justify one single allegation. The readers of the Journal are asked to credit the confessedly malicious allegations of the Journal, against Dr. Monck, without a particle of evidence that there is any truth whatever in any of them. As it is a notorious fact that the Journal has never yet failed to join in any "hue and cry" that has been raised against assailed mediums, however thoroughly attested was their claim of mediumship, and no matter how groundless the attacks or by whom made, this attack upon Dr. Monck will hardly have much weight with any one who knows the worthlessness of the statements of the Journal against vilified mediums. That the Journal should call the Christian Advocate "our esteemed contemporary," is quite natural, for it cannot but esteem any contemporary publication whether Christian, Materialistic or Secular, that co-operates with it in defaming mediums. That is enough at any time to call forth the esteem and fraternal co-operation of the Journal. The Journal does not deny that Dr. Monck is a psychic, and indeed says that he is unquestionably so, thereby admitting that Dr. Monck's claims to be regarded as a medium for spirit control are unquestionable; and yet for no better reason than this Dr. Monck is bitterly and unreasonably assailed as a mediumistic impostor. Now it is a well known fact, that one of Dr. Monck's mediumistic gifts, is that of a magnetic healer, and an alleviator of many of the ills that humanity is heir to. For the past six months Dr. Monck has been exercising his gifts as a healing medium in Brooklyn and New York City, where he has contributed to the relief of human suffering in many hundreds if not thousands of instances, and so far as we have heard no one has questioned his just claims to be regarded as a remarkable healing medium. Indeed the Christian Advocate is forced to acknowledge that to be the fact; and makes that a reason for attacking Dr. Monck's character. In order to do no injustice to the paper that the Journal calls "Our esteemed contemporary," we will quote the Christian Advocate from the Journal. It says:

"Dr. Monck has professed to found the Apostolic Church of the Divine Gifts in Brooklyn, and advertises himself in the papers as 'Dr. F. E. Monck, L. L. D., F. A. S.,' calling upon the people to come and be healed at certain hours on the Sabbath and during the week. He preaches a short sermon, and lays hands upon the sick, whom he professes to heal. So far as healing them is concerned, we have no doubt that many feel better, and some are better after his manipulations than before; that many who only thought they were sick are made to think that they are well, and therefore that they have been cured, and that some are really cured of serious maladies, which is not difficult to explain or parallel; but it is of Dr. Monck, L. L. D., F. A. S., founder of the Apostolic Church of the Divine Gifts, that we speak. With regard to these claims we observe:

"1. That we sent to him a gentleman of the highest character for veracity, to whom Dr. Monck stated that he received his degree of L. L. D., from the University of Edinburgh, in Scotland. "This we are informed by high authority from England, is absolutely false; and, further, that Monck himself has claimed to have received it in this country.

"2. He is a renegade spiritual medium, who was arrested in his professed manifestations, tried, found guilty of illegal practices, and sentenced to several months' imprisonment in England, under which conviction and sentence he went to prison. He told the gentleman we sent to him that he did not wish to have his former connection with Spiritualism known in this country, as it would interfere with his Apostolic Church of the Divine Gifts.

"What he does with Spiritualists or the ignorant, the hysterical or the superstitious, is not a special concern of ours; but as he has sought admission to Christian pulpits, and in some cases succeeded, we give the above installment of facts."

The head and front of Dr. Monck's offending is therefore, that he has been weak and foolish enough to seek to do good to his suffering fellow creatures by assuming the cheating and swindling occupation of a Christian priest; and to do this successfully through his mediumistic gifts of healing the sick by the laying on of hands. We are disposed to think there is more weakness than wickedness in Dr. Monck's fondness for meaningless titles, which, whether real or assumed, are about of the same value and importance. It is conceded even by the Journal, that its editor has known "this man Monck, formerly

as an evangelical preacher for some years." Well, if he has been an evangelical preacher for several years, what is all this Christian pother about? Dr. Monck, it is admitted even by his bitterest foes, the Christian Christian Advocate and the Jesuit Christian Journal, to give the true evidence of his Christian discipleship, which Christian ministers and preachers so seldom give, that of healing by the laying on of hands, and hence these Christian charlatans seek to arrest the benevolent labors of Dr. Monck, out of sheer jealousy of his better claims to be regarded as a naturally endowed evangelical Christian.

But it is rather funny in the Christian Advocate to manifest its indifference so pointedly as to the swindling and deceiving of Spiritualists, and only to be concerned about the healing of professed Christians by Dr. Monck. Heartless indeed must this Christian journalist be, when he would deny to his Christian brethren and sisters the relief that he admits Dr. Monck gives to the suffering without other reward than that which comes from doing good. A queer thing, indeed, is this phase of Christian jealousy and littleness.

The one thing alleged against Dr. Monck that can have any proper weight against him, would be the fact that he is a renegade spiritual medium. If Dr. Monck were to deny his mediumship for spirit control, he would indeed be guilty of an offence that would justly subject him to the condemnation of every sincere and consistent friend of Spiritualism, who knows that he is a remarkable medium for spirit control. This it is not alleged he has done.

The fact that Dr. Monck was found guilty of illegal practices, and suffered several months' imprisonment therefor, under the laws of priest-ridden England, is enough of itself to establish the genuineness of Dr. Monck's claims to be regarded as a prominent and useful medium. The exercise of the gifts of mediumship in England has been established, under the ruling of the courts of that country, to be a crime, and no medium can escape conviction. The more certain their mediumship, the more certain their conviction; and this state of things the Christian Advocate and its Bundyite contemporary would have established in the United States if they could.

As for Dr. Monck, as a man, we have no more to do than we have with the editor of the Bundyite organ of Chicago, or his "esteemed contemporary" the editor of the Christian Advocate, or any other person whatever; but we feel it our duty to denounce the conduct of the editor and paper who will, without one fact to support his allegation, say as the editor of the Journal does:

"We can speak by the card and say, He" (Dr. F. E. Monck,) "is an impostor! with all the word implies, an unconscionable falsifier, dangerous in any vocation, but superlatively so in his occupation as a 'healer.'" Had the editor of the Journal given his readers any part of "the card" by which he professed to speak, he would have treated them with that fairness they were entitled to. But he knew he was lying to do Dr. Monck what injury he could, and hence states no ground whatever for questioning Dr. Monck's claims as a successful healer and benefactor of the sick and suffering. It is by such slandering of thoroughly proven mediums as Dr. Monck, that the Journal has been driven into open hostility to Spiritualism. The end of this infernal occupation is not far away, as every sign of the times indicates.

POOR ANDREW JACKSON DAVIS, HE LIES DOWN WITH THE EDITOR OF THE "R.P. JOURNAL." THERE LET HIM LIE.

Under the title "A Seer's Cheer," the R.P. Journal of January 20th, contains the following characteristic letter:

To the Editor of the Religio-Philosophical Journal:

"We unite our voices in wishing you a 'Happy New Year'; which is our sincere prayer for your personal and public prosperity. The influence of the Religio-Philosophical Journal is widening week by week? For Spiritualistic news items, for philosophic information, for scientific investigation into movements spiritual, the intelligent begin" (the italics ours.—Ed.) "to regard your columns as proximate a safe guide." [That was cautious, Andrew J., but why didn't you tell us how proximate? Without knowing that, how can anybody tell how "safe" the "guide" is?—Ed.]

"May you be patient with the impatient, gentle with the impetuous, just to the unbalanced, loving with the hateful, strong with the weak, and uniformly wise amid the multitude of fools (or unwise?) who come within your gates.

"And may the Summer-land-gods be even so unto you, as they are in their dealings with your friend,"

A. J. DAVIS.

January 4th, 1883.

There are so many things to laugh at, in that last pontifical enunciation of "Harmonial" ecclesiasticism, that it is a pity that our feelings of compassion for those concerned should compel us to forego our merriment. That A. J. Davis should

sympathize with the editor of the Journal, in the sorry plight of his Bundyite hobby, at the opening of the Christian year 1883, is quite natural;

for his "Harmonial" hobby is in about the same dilapidated condition.

How much strength and courage that absurd and nonsensical "Cheer" of a "Seer" will afford the editor of the Journal remains to be seen.

That he thought it was worth something is evident, or he would not have been so silly as to lay it before his readers. What does

A. J. Davis know about what is, or what is not Spiritualistic news? He long since repudiated

Spiritualism and spirits, and set up a "superior

condition" substitute, through which A. J. held high converse with Diakkadom, and left human spirits to get along as they could without the mediumistic services of the unfortunately conceited A. J. What does A. J. Davis know about "philosophic information"? He tells us by saying it is to be found in the Journal from week to week. That is no doubt the kind of "philosophic information" he (A. J.) derived from the instruction of the Diakkadom. What does A. J. Davis know about the "scientific investigation into movements spiritual"? We answer: About as much as the editor of the Journal, who knows as little about science as he knows of truth, honesty or decency.

But lest the editor of the Journal should be set crazy by the fulsome and groundless praises which his highness the "Seer" bestowed upon him, A. J., curbed his complacency by telling him that only now, after five years of rearing and tearing Bundyism, "the intelligent begin to regard your columns as approximately a safe guide." That was very mean in you, A. J., to thus grudgingly and stintedly qualify the insincere flattery of your poor dupe. But not content with that niggardly and damaging praise, A. J. Davis manifests the refined cruelty of his nature by telling the editor of the Journal to be patient, gentle, just, loving, strong and wise, when the poor soul is driven to his wife's end to know how to float his publication from week to week, even at "heavy pecuniary sacrifice," as he told his readers a few weeks since. It is simply abominable cruelty in A. J., and he should not "go and do it again."

But if A. J. Davis is not a candidate for the lunatic asylum, he will do well to tell us who or what the "Summer-land-gods are, and what their dealings with" him? It would seem that the "Harmonial religion" of which A. J. Davis is high priest, is not a Unitarian or Trinitarian religion, but a polytheistic religion in which numberless "gods" who dwell in the Harmonial "Summer-land" inspire their chosen A. J. But not content to bask and revel in the good graces of his "Summer-land-gods," A. J. proposes to turn them loose upon the editor of the Journal, to make him as great a fool as they have made A. J. himself. It was most unkind and thoughtless in A. J. to invoke that deluge of gods, not Gods, from the Harmonial Summer-land: but it was even more cruel for the editor of the Journal to publish that proof of the dementia of A. J. The man who, in this enlightened age, imagines he has dealings with one big God or any number of little gods, whether he or they live in the "Summer-land" or elsewhere, is entitled to take his place beside the Pocasset and California imitators of the legendary Abraham, who imagining they had dealings with the God of the Jews, murdered their innocent and unoffending children. It is in the hope that we may arouse A. J. Davis to a sense of his danger, that we thus ruthlessly strip the mask from his "Summer-land-gods." They are nothing more nor less than the Spirits of those whose life-work when on earth was to deceive and enslave their fellow men, under the pretence that they were vicegerents on earth of the Christian God Jesus Christ. It is these priestly Christian spirits who constitute the "gods" of A. J. Davis's Harmonial "Summer-land" and who, "in their dealings with him" have taken him out of his work as a spiritual medium, and under the delusion of his self-importance, thus makes him utter the imaginary "wise saws" of a drivelling idiot.

Friends remember that we are not warring upon A. J. Davis and the editor of the Journal, in our opposition to their acts and utterances; but against the spirit influences that are using them to war upon truth, and upon all who are seeking to advance it among mankind. Indeed we feel it is a kindness to them to prevent the injury they would in their deluded weakness, otherwise do. Is there any one who, knowing the work of the spirit enemies of Spiritualism to arrest and destroy it, who doubts that they are the "Summer-land-gods" who prompted A. J. Davis to write, and Col. Bundy to publish that virtual confession that they are both possessed by spirits who have no more sense than to represent themselves, not as human spirits but as Summer-land-gods.

We confess we have little hope of relieving these foolishly egotistical men of their fatal delusion; but we can and will as far as we can, defeat the intention and purposes of the deluding spirit enemies of truth who are leading and driving them to their ruin.

HOW THE WORK GOES ON DESPITE ALL BUNOYITE OPPOSITION.

In addition to the numerous evidences of Spiritual progress that fill the columns of MIND AND MATTER from week to week, we are pleased to notice similar notices in our Spiritual contemporaries. M. Twining Weller of South Rutland N. Y. writes to the Banner of Light:

"We were recently favored with a four days' visit from that wonderful and long-lived medium, Mrs. Lizzie Markee, whose home is now Watertown, N. Y. Mrs. Huntington, an elderly lady, and one of our best townswomen, residing with her, Mr. Markee passed to the other life last spring, since which time Mrs. Markee has held materialization seances in Rochester, Watertown, and elsewhere. We invited her to our home Dec. 7th, to hold a birthday seance for our spirit daughter 'Birdie', who left us in infancy over eighteen years since, and with whom we have ever held sweet communion through different mediums. Mrs. Markee arrived here on the evening of Dec. 6th, without bringing so much as a hand-satchel or box of any kind, accompanied

by her daughter. A severe storm prevented the gathering of those invited to form our circle until the 10th; and during the intervening time we had ample opportunity to test her powers. We found her sad and dejected, having lost her pet daughter of five years, since her husband's decease; indeed were she not one of the best mediums, we doubt whether the angel world would be able to produce any manifestations in her present state of mind. As it is we had splendid manifestations.

"On the evening of the 8th, her controls told us by means of raps, that they would try to materialize outside the cabinet, which was nothing more than a curtain and shawl suspended across one corner of the parlor. After sitting quietly a short time, the daughter of Mrs. Markee sitting with us, there was heard a rustling sound directly in the rear of the chair in which the medium was seated, and presently a form arose and stood at that point and addressed us, audibly and distinctly, for about fifteen minutes. At the time the light was sufficient for us to see the forms of both medium and spirit. In the course of his remarks the spirit said he was a minister when here, and seemed deeply to regret having given people incorrect views of things spiritual, expressing the anxiety to make amends so far as possible."

Mr. Weller goes on to relate many facts which clearly shows the genuineness and remarkable perfection of Mrs. Markee's mediumship; and also to show that the repeated attempts by professed Spiritualists and others to discredit her, and drive her from her useful work as a medium have been abortive. We trust she may be spared for many years to give the proof of the truths of Modern Spiritualism to the world. We truly sympathize with her affliction in the loss of her beloved child, but she must know that that loss will be in the end a gain to the mourner and the mourned.

Mr. Frank Ottarson, of Chicago, writes to the *Banner*:

"If others take the same enjoyment as I do, in noting what is going on, I feel that a word may not be amiss in saying to the many friends, from the Atlantic to the Pacific, that we have been having some very fine manifestations in the presence of Mrs. Carrie M. Sawyer, a lady who has done noble work on the Pacific coast. Her honesty and medial gifts were established beyond a doubt, in the minds of a circle of friends, convened on a recent Sunday evening, who were witness to full form materializations. They were all fully recognized, and were so entirely different in form and features as to leave no doubts of being what they purported to be. One spirit came and conversed with a literary gentleman in French and German. Mrs. Sawyer intends going East soon after the holidays."

Mrs. Sawyer is one of the mediums whom the *R.-P. Journal*, through Wm. Emmett Coleman, tried so hard to discredit. It is but retributive justice that Mrs. Sawyer should confront her journalistic slanderer with such proofs of his untruthfulness by holding her seances in Chicago and vicinity. Since she has been in that region, which has been for the greater part of a year, the *Journal* has not dared to assail her, and has not had the fairness to notice her useful work. That, however, has made no difference. Mrs. Sawyer has been kept in the West by calls for her services many months beyond the time when she expected to have come East.

G. W. Weeks, of Georgetown, Ill., writes to the *Banner*:

"Very satisfactory manifestations of spirit presence and power, as having taken place at a seance held at the residence of W. M. Moore, Mr. A. F. Ackerly medium. The names of John M. Thompson and Wm. M. Moore are appended to the account as those of witnesses to the phenomena under the conditions stated."

Mr. Ackerly is another one of the mediums whom the *R.-P. Journal* has done its best to injure without avail. It is fast coming to be understood that those mediums whom the *Journal* attacks are those in whom the public can place the most confidence.

Mrs. A. B. Severance writes to the *Banner*:

"Since writing you last I have had renewed evidence of the deep interest spirits have in helping us mortals. I spoke of promised help in my efforts to effect a recovery to health of my afflicted children; and strange as it may seem, during August, when I was sorely depressed in consequence of the condition of my afflicted ones, the spirits were strongly impressing a most excellent healing medium, Mrs. J. H. Emery, of Creston, Ind., to go to White Water, Wis., and help cure Mrs. Severance's children. But she had planned with friends to go to Terre Haute, Ind., and while having a private sitting with Mrs. Hurst, her controlling spirit, Dr. Blood, materialized, and told her emphatically that she must go to White Water, as she had been so frequently impressed. About the 15th of October she came, and has been a very great benefit to my children. She possesses wonderful spiritual gifts, and is a powerful healer. How wonderful the working of the spirit, and how essential to the welfare of human kind that they become better acquainted with the law of spirit communion; no one is so deficient but he or she may cultivate their susceptibility to spirit control."

We are happy to call public attention to the remarkable mediumship of Mrs. J. H. Emery, God bless her and all other mediums who are so nobly and faithfully working for the relief of suffering humanity.

Thomas R. Hazard the veteran Spiritualist and steadfast friend of unjustly assailed mediums writes to the *Banner*, a three column article, which shows that time has not stopped the pen that has done such vigorous work in behalf of truth in the past. It is but a part of a most remarkable narrative of the wonderful spirit manifestations which have been occurring at Vaucluse, his residence at South Portsmouth, R. I., through the mediumship of Mrs. R. I. Hull, the grand medium whom the *R.-P. Journal*, assisted by a few New York City Bundyites, sought to

discredit and destroy by their brutal treatment of her one year ago. Familiar as we are with the occurrence of startling spiritual phenomena, it is with undiminished interest we read the graphic account of those described by Mr. Hazard—knowing as we do, that all he relates, is not only true, but critically correct. We are pleased to know that Mrs. Hull has sufficiently recovered from the effects of the brutal treatment she received at the hands of her assailants, to resume her seances in Boston for select circles. See announcement in another column. In the name of Spiritualism we thank Mr. Hazard for his kindness to Mrs. Hull, and know he will be rewarded therefor.

A Spirit New Year's Greeting—A Communion Feast Extraordinary.

439 Bryant St., San Francisco, Cal.,

January 8th, 1883.

J. M. Roberts—Dear Sir:

I write this at the request of a spirit who often comes to our circle through the mediumship of Mrs. Elsie Reynolds, and who officiated on the occasion herein described; and she asked me to write to her father and to tell him that she, "His beloved daughter, Lillie, had come in shining garb to our circle, to see the old year out and the new year in," as I have it in my notes "to bless to us the coming in of the new year to hail the departure of the old." And further, she requested me to send you an account of the seance and to tell you how she had come. In compliance therewith I write the following account of a seance ever to be remembered by us, one and all, who participated in the seance. Indeed, I cannot find words to describe, or express, or half express what was seen and heard, but not recorded, for there was too much grace, beauty and sweetness about it to admit of verbal description.

A few of Mrs. Reynolds' friends had been invited to participate in a circle to be held at her rooms on New Year's eve, to see the old year out and the new year in. At eleven o'clock we formed our circle in the front parlor. In order to leave no room for cavil, I will describe the location and the circle room. The latter is over a restaurant, in a comparatively old wooden building. It is the front room, and has two windows looking to the street. The house is No. 33½ O'Farrel street, and has been occupied by Mrs. Reynolds only about six weeks or two months. The windows were covered on the outside with black cloth to keep out the glare of an electric light located in front of the house. The cabinet was formed in the right hand front corner of the room and comprised a space about six feet long and eighteen wide at one end, next the chimney jamb, and three feet wide at the other, at the right hand edge of the window casing. The enclosed space was that part of the room between the corner of the chimney and the side of the window next to the chimney. The cabinet was simply a parting curtain hung from the chimney to the window across the corner of the room. There was no conceivable possibility of access to the enclosed space, except through the curtains which were in full view of all present.

The circle was thoroughly harmonious and ready for any manifestations that the spirits might give to us. The following names were given me after the circle was over, by the parties who were present: Isaac Blum, G. P. Millitz, James Morrison, Allen Lucas, W. A. Rodgers, Miss E. White, J. C. Abbott, Mrs. Susie Richmond, Col. Hopkins and myself, besides others. Mr. Blum made a few appropriate remarks at the conclusion of the seance, expressive of his intense gratification with the, to him, absolute and conclusive proof offered, at that seance, of the truth and reality of spirit materialization and direct spirit communion with mortals.

Immediately after the medium became entranced and had entered the cabinet, little Ellie Foster, a spirit child control of the medium, came in view and talked with us, her head reaching just above the top of an ordinary table, and called each one present up to her to kiss them. Mr.

Griff, Mrs. Reynolds' control for the general physical manifestations, came speaking in a natural voice from the cabinet, but not visible. He announced the coming into the cabinet of Miss Roberts, your daughter, who until then had been absent to procure wine and cake to commemorate the occasion. She soon appeared parting the curtain, and placed a wine glass on the table in front of it, saying as she did so, that she had brought wine and cake. She was clothed in a white dress, which was enveloped in a white lace-like substance, such as is frequently worn by materialized spirits. Asking us to sing more, and saying that she had something else to do before she would be ready to proceed, she withdrew. Immediately a rustling and crackling noise, like the rumpling or rustling of starched linen, was heard, which continued for a few moments, when she again parted the curtains and stood before us at the table entirely enveloped with a shining, shimmering and glittering robe, to sight and touch, apparently, a solid transparent substance, like fine thin glass, through which her dress and lace were visible.

She then took up the wine glass and poured a red liquid into it from some vessel held in her right hand—either a bottle or decanter—for we could see the glass being filled and hear the gurgle of the liquid as it flowed. It proved to be very good port wine. Then she appeared to relinquish her hold of the vessel that she had been pouring the wine from, but she did not appear to set it down. There was no shelf or bracket inside the curtain to set anything upon. It seemed as if some one was holding it for her. She then took the filled glass in her right hand, and produced by a similar mysterious movement of her left hand, from behind the curtain, a piece of cake about an inch square, and holding forth both wine and cake, asked each one in turn to come forward and partake of them, which we each and all did, in his or her turn. After each member of the circle had partaken of the cake and wine, more would be obtained in the same manner as at first, while she stood there in full view of all during the whole time this was taking place. (I will

here say that her head dress was covered with the same transparent radiant material as that which covered the rest of her person, she wearing a thin lace veil). She gave the cake first, and then the wine to drink. On the glass being returned to her still partly filled, she would pass it to her lips, and touching it, would then give a message from the spirit world—in each instance a different one suited to each communicant. The

one given to a young married couple who were called up to drink from the same glass, was especially beautiful, but not recorded. This to me was the two worlds and their communion together. When the cake and wine were given to me, Miss Roberts said: "Your father is here and wishes to shake hands with you." Immediately a man's hand appeared and was extended over her head, and I grasped it in a strong and friendly grasp, which was returned by a grip very much like that of my father's when in earth life.

In the case of every communicant, when she gave them the toast or sentiment, a full sized, large and handsome male hand and arm was projected out of the cabinet, over the head of the spirit ministrant and touched the communicant on the head in benediction.

As the clock struck twelve the last of those present were called up. When they were all seated, the gentle spirit said, "I will show you the Old Year and the New." She then held the curtains wide apart and showed the form of a man, with a long white beard, in white robes and bent with age (or stooping), standing just behind her against the wall, whom she took by the hand and led him forward outside the curtains. Then dropping his hand, she said: "See the Old Year—he departs in peace," the curtain dropping behind him as he withdrew from sight. Then by a sudden movement, advancing half way out in the space in front of the sitters, she extended her hands and arms towards us all, exclaiming: "Now behold the New Year, who comes to bless you with the love of the angel world" (and other beautiful and sweet words not recorded). Then she advanced to the circle of sitters and extended her hands over their heads in personal blessing to each, she allowed us not only to see her, but to touch her dress. She then returned to the figure of the old man who personated the Old Year, and again opening the curtains wide, introduced to us Mr. Bird, the intellectual control of Mrs. Reynolds' band—a tall handsome man with a long white beard.

Mr. Bird advanced to the table in front of the curtains, in full view, and addressed us in a whispering voice sufficiently loud and distinct to be heard by the whole circle. While he spoke, Miss Roberts stood beside slightly in advance. When Mr. Bird ceased to speak, she called me up to her and then delivered the message to be sent to you, as above stated, and more which I did not note. Finding myself unable to carry her message in memory, I asked her to write a message to you, in my note book, which with my pencil I handed to her. She took them, and standing within six inches of me, at my side, wrote the message while Mr. Bird spoke to me about the method of using the forces of the medium for materialization. He said the world was not yet prepared to receive the higher forms of spirit manifestation, but that they were coming in the near future. Your daughter finished her writing and then both the spirits withdrew—bidding all good night, blessing all, and wishing us a happy new year, which they assured us was to be a great year for the unfoldment of Spiritual manifestations.

Your daughter's message was short and was as follows: "My father dear, a happy New Year! Angels here are your friends. The Old Year is dead—the New Year has had birth. We come with lessons of love and knowledge." (This last word was afterwards corrected to wisdom). I think, however, the first was the better word.

I am a communicant of the Episcopal Church, but I never partook of the communion feast with as happy and solemn a joy and satisfaction to the heart as I did of this.

Your spirit daughter promises more in the future, and Mr. Bird says she is preparing her forces for visible dematerialization before us; hence we have organized, or are organizing, a special private circle for this purpose, etc.

You are welcome to publish our names, or any part of this communication you may wish and if you so desire. As we keep a record of all that is said and done at our new circle, which meets every week, I will keep you advised from time to time of such interesting communications as we may obtain, that we may think will be of interest to you or your readers.

Yours truly,

JOHN C. GOVE.

Having had the pleasure of being present at the seance above described by Mr. Gove, I can fully corroborate all he says; also would say that many others had spirit friends to come and exchange congratulations.

Yours truly,

L. B. HOPKINS.

[Little did we imagine when twenty-four years ago our beautiful and beloved Lillie, then a child of six months, was taken from us, that the time would ever come when on earth we should again enjoy her loved presence and have her cooperation in accomplishing the highest aspiration of our soul, to reach the truth and proclaim it to mankind without reservation, and regardless of consequences to ourselves. As little did we then think we would ever find that longed for truth in the decried, ridiculed and despised revelations of Modern Spiritualism! Oh, friends! is it not a blessed realization to know that where we least expected to find that peace of soul "that passeth all understanding," we have found it in such overflowing measure. Oh! how our very soul goes out in gratitude to the spirit friends who have chosen ourself and our angel child as humble helpers in the great work they are so grandly leading; and certainly not the least to the spirit band of Mrs. Reynolds who have given our blessed daughter so prominent a share in their labors to spread the light of Spiritualism. To Mrs. Reynolds, the most worthy channel of this grand work, we extend our most fraternal sympathy and esteem, and hope she will yet reap on earth an ample reward for the great sacrifices and unappreciable labors in the cause in which she has been so true, so faithful, and so useful.

To Messrs. Gove, Hopkins and the other friends who so generously and fearlessly stand by this grand medium, God bless and prosper you all. Your sympathy is worth more than gold to us and to humanity.

There are those who would, if they could, have ruined Mrs. Reynolds as a medium, and even have deprived her of life; but she has been sus-

tained by a power more than mortal, and the wonderful manifestation above recorded is the latest result. We would like to know what Bundy, Coleman, French, Hunter, Beard, Sinn, and company, will have to say now! They will be as silent as dumb dogs, and seek some less protected medium as the victim of their slanderous fangs.

Courage, friends, the dawn of the day of victory was celebrated at No. 33½ O'Farrel street, San Francisco, Cal. On the New Year's morn of 1883, and going out of that year, will hear the bugle notes of victory.

[FOR MIND AND MATTER.]
The Good Time Coming.

BY I. J. SLOAN, ESQ.

BRO. ROBERTS:—I have been reading your paper, MIND AND MATTER for several months; and I truthfully say, that I am well pleased with the way you defend spiritual mediums. You surely use percussion caps, for the game cannot dodge your fire. If you do not kill every shot, you surely wound, judging from the fluttering among those at whom you aim, after you pull the trigger. I have been closely noticing the spirit communications you have been publishing, and I observe that many of the communicating spirits speak of the good time soon to be ushered in upon the inhabitants of the earth, and which will be of great benefit to the whole human race. But I have never yet observed that any communicating spirit among the many, has ever yet told what it is, that is to happen to so benefit mankind.

Now, sir, I am sure I can state what it is. It has been kept a secret by the spirit world; but now the time has come for it to be told, because all other things have been given to the people except this one thing. It is this. The law of no buying and no selling is to become universal on the earth. Let all who read this judge for themselves.

When that law comes upon the earth, it will do away with all money—all selfishness—all office holding—all clerking—all lawyers—all statute laws—all gambling—all cheating—all swindling—all stealing—all murdering—in fact all manner of crimes and immorality will cease to exist. All standing armies, prison-houses, gallows, etc., will be done away with. Then all mankind will go to work to help each other, all over the face of the earth. This law will not make the poor richer; for all would be on an equality, so far as having an ample supply of every reasonable want, and all would be on a rational plane of equality. All would have pleasant homes, for in reality there is no need for any person on the earth having a surplus beyond that which they can usefully and reasonably consume. All idle people would have plenty to do, and the will to do it. The earth would then yield its full production, for tillable land would be cultivated, and in ten years time from the beginning of the operation of this law of no buying and no selling upon the globe, the earth would yield more abundantly of food and other needs of living creatures. The birds of the air, the fishes of the water, the beasts of the fields and forests, and all humanity could not consume all it would yield. Under that law, no works of mankind need stop that tend to benefit them. Under it each person on the earth would be interested in the welfare and prosperity of all the people of the world, being part owner of the whole of earth's domain; or, in other words, no one on the earth would need or ask more than would be necessary for a rational enjoyment of life. Each person would help all, and all each, because of the prevailing happiness and fraternal love that would then exist.

No man or woman, whether mortal or spirit, can propose anything that would be more elevating to mankind, or that would produce more love and harmony on the earth, than the adoption of the law of no buying and no selling among men. We are ready with tongue and pen to defend the position herein taken against any opposition from any quarter.

Covington, Ind., Jan. 9th, 1883.

Endorsement of Dr. Geo. S. Bronson, St. Albans, Vt.

HYDE PARK, VT., Dec. 24, 1882.

Editor of Mind and Matter:

As it is an admitted fact that you are deeply interested in the progress of Spiritualism and its advocates, I send you an article for publication, knowing that the more anything is discussed by the people or the press, the more rapidly and healthily its growth. I have been a Spiritualist for twenty years, and for one, I feel that it pays, and in all proper places that it is my duty and privilege,

To tell those around,
What a true saviour may be found,
Where Faith and knowledge both combine
To rear a structure most sublime.

We live in Northern Vermont, among the Green mountains, but the rays of Spiritualism have reached us, and we have a well organized society of intelligent people, and have good speaking much of the time. About a year since, there came among us a healer of great power, Dr. Geo. S. Bronson, from St. Albans, Vt. He claims to know nothing of medicine, but is very successful in curing the sick and afflicted. Among the most wonderful cures in this vicinity, is that of Mrs. Almond Boardman, of Morristown, a lady who is nearly seventy years of age, and has been sick for twenty-six years. She is not a believer in our philosophy, but has tried "the regulars" without any permanent relief, and like a drowning man who catches at a straw, decided to employ Bronson. Her disease was complicated, consisting of neuralgia, dyspepsia, and other things which obliged her to sit or lie most of the time. After the first treatment, the neuralgia which had been unbearable for three years, left her entirely, and after the fifth, she commenced walking, and has walked from one-fourth to one-half of a mile every week since, and this occurred three months or more ago. She is now able to do her cooking for a family of three, and is much interested in works of charity, preparing for the holidays. We do not claim that this is anything new, but that it was taught and practiced by Christ, and if we reject it, we shall belong to that class; who "having eyes see not, and having ears hear not" the good that is prepared for us.

MRS. CHAS. CRANE.

J. F. Mason, Blair, Nebraska, in sending us a club of sixteen says: "A slight token of esteem for 'MIND AND MATTER' and manager, from an 80 year old Ex. Minister of the M. E. Church, Yours for Freedom."

[Continued From the Eighth Page.]
of which he was a contemporary, was given with much greater minuteness. We do not know the number of books into which the work was divided, nor how far it came down. * * The work of Q. Fabius Pictor was one of great value, and is frequently referred to by Livy, Polybius, and Dionysius."

This is another undoubtedly authentic ancient history, the preservation of which is due to Annus of Viterbo, the authenticity of which is attested by the returning spirit of that truly learned but greatly belied man. We hope some time to have it in our power to give to the world, in the English tongue, the complete history of Fabius Pictor, as saved by Annus for the elucidation of truth. In relation to Myrsilus, another historian whose original work came into the hands of Annus, as he testifies, we take the following from Smith's Dictionary of Biography:

"Myrsilus. Greek historical writer, a native of Lesbos. When he lived is not known. Dionysius of Halicarnassus, has borrowed from him almost a verbatim part of his account of the Pelasgians. He refers to him again in (1-28). Myrsilus was the author of the notion that the Tyrrhenians, in consequence of their wanderings about after they left their original settlements, got the name of *Pelagoi*, or storks. Athenaeus quotes from a work by Myrsilus entitled *Istoriaka paradoxa*. He is also quoted by Strabo, and by Pliny. By Arnobius he is Myrtillus."

It is the history of this highly appreciated Greek historian, which has been preserved to us by the honest and learned Annus. The only reference we can find to any historian by the name of Sempronius is the following in Thomas's Biographical Dictionary:

"Caius Tuditianus Sempronius, a Roman historian, became consul in 129 B.C. His works are not extant."

Well, we venture to say that his works are, or at least his work, is extant in the collection of Annus; and we venture to say further, there is some very good reason why the authenticity of that work is disputed by the Christian defamers of Annus, than its improbability, or apparent spuriousness. In relation to Archilochus we quote from Thomas's Dictionary of Biography:

"Archilochus, a celebrated Greek lyric poet and satirist, born in the island of Paros, flourished about 680 or 700 B.C. He emigrated to Thasos in the prime of life, and joined the Thasian army, but fled from the first battle, and threw away his shield. He wrote odes, elegies, and satires, and is regarded as the inventor of the Iambic verse, or the first Greek who composed Iambic verses according to fixed rules. Some fragments of his works are extant. According to Quintilian, he was a very vigorous, nervous, versatile and elegant writer. He was especially distinguished by the severity of his sarcasm. Some ancient critics placed him above all other poets except Homer. There is a tradition that he was killed in a battle between the Parians and Naxians."

It was no doubt the writings of this very ancient Greek author that Annus has preserved in his great work. We hope some one will yet give those ancient writings to the English speaking world. The Cato whose work Annus has preserved and given to the world, no doubt has reference to the following person and his writings. We quote Smith's Dictionary of Biography:

"Dionysius Cato. We possess a small volume which commonly bears the title, 'Dionysii Catonis Disticha de Moribus ad Filium.' * * The work is first mentioned in an epistle addressed by Vindicianus, Comes Archiatrorum, to Valentinian, in which he states that a certain sick man used often to repeat the words of Cato; the next allusion is in Isodorus, who quotes Cato as an authority for the rare word *officypera*; and the third in order of time is in Alcuin, contemporary with Charlemagne, who cites one of the Distiches as the words of the 'philosopher Cato.' In our early literature it is frequently cited by Chaucer. So in like manner, all the MSS. agree in presenting the name of Cato; while for the addition of Dionysius we are indebted to a single codex once in the possession of Simeon Bos, which was inspected by Scaliger and Vinet, and pronounced by them of great antiquity. * * * In truth, we know nothing about this Cato or Dionysius Cato, if he is to be so called; and as we have no means of discovering anything with regard to him, it may be as well to confess our ignorance once for all."

It was undoubtedly an original copy of the work of this obscure Cato, that Annus included in his now more than ever valuable collection, since his spirit testimony so strangely and fully corroborates the authenticity of the ancient works that he included in his collection. But now we come to an author that perhaps more than all others called down on the memory of Annus the anathemas of the Christian priesthood and the stupid criticisms of Christian writers generally. We allude to the work of Megasthenes, one of the most important to be properly known, perhaps, of all the works published by Annus. We quote from Smith's Biographical Dictionary:

"Megasthenes, a Greek writer, to whom the subsequent Greek writers were chiefly indebted for their accounts of India. Megasthenes was a friend and companion of Seleucus Nicator, and was sent by that Syrian monarch as ambassador to Sandracottus, king of the Prasii, whose capital was Palibothra, a town, probably, near the confluence of the Ganges and Sone, in the neighborhood of the modern Patna (Sandracottus is called Chandragupta in Sanscrit writers) and his capital Pataliputra. We know nothing more respecting the personal history of Megasthenes, except the statement of Arrian that he lived with Sibyrtius, the satrap of Arachosia, who obtained the satrapy of Arachosia and Gedrosia, in B.C. 323. Whether Megasthenes accompanied Alexander or not, in his invasion of India, is quite uncertain. The time at which he was sent to Sandracottus, and the reason for which he was sent, are also equally uncertain. Clinton places the embassy a little before B.C. 302, since it was about that time that Seleucus concluded an alliance with Sandracottus; but it is nowhere stated that it was through the means of Megasthenes that the al-

liance was concluded; and as the latter resided some time at the court of Sandracottus, he may have been sent into India at a subsequent period. Since, however, Sandracottus died in B.C. 288, the mission of Megasthenes must be placed previous to that year. We have more certain information respecting the parts of India which Megasthenes visited. He entered the country through the district of the Pentapontia, of the rivers of which he gave a full account, and proceeded thence by the royal road to Palibothra, but appears not to have visited any other parts of India.

"The work of Megasthenes was entitled *Ta Indika*, and was probably divided into four books. It appears to have been written in the Attic dialect and not in the Ionic as some modern writers have asserted. * * Megasthenes is repeatedly referred to by Arrian, Strabo, Diodorus and Pliny. Of these writers Arrian, on whose judgment the most reliance is to be placed, speaks most highly of Megasthenes, but Strabo and Pliny treat him with less respect. Although his work contained fabulous stories, similar to those we find in the *Indica* of Ctesias, yet these tales appear not to have been fabrications of Megasthenes, but accounts which he received from the natives, frequently containing, as modern writers have shown, real truth, though disguised by popular legends and fancy. There is every reason for believing that Megasthenes gave a faithful account of everything that fell under his own observation; and the picture which he presents of Indian manners and institutions, is, upon the whole, more correct than might have been expected. Everything that is known respecting Megasthenes and his work, is collected with great diligence by Schwanbeck, in a treatise entitled 'Megasthenes Indica.' Fragments collect, commentationem et indices addidit, E. A. Schwanbeck, Bonn, 1846."

We venture to say that Schwanbeck had not the good faith or candor to give any attention to the undoubtedly authentic translation of Megasthenes published by Annus, the only authentic and correct copy of the writings of Megasthenes now extant. It will require something more than this kind of suppression of truth to conceal the value of the great labors of Annus of Viterbo. The last work mentioned as having been published by Annus is that of Manetho, whose work is hardly less important than those of Berossus and Megasthenes. We cite Smith's Dictionary of Biography concerning him:

"Manetho, an Egyptian priest of the town of Sebennytus, who lived in the reign of Ptolemy, the son of Lagus, and probably also in that of his successor, Ptolemy Philadelphus. He had in antiquity the reputation of having attained the highest possible degree of wisdom, and it seems to have been this very reputation which induced later impostors to fabricate books and publish them under his name. The fables and mystical fancies which thus became current as the productions of the Egyptian sage, were the reason why Manetho was looked upon by some of the ancients themselves as a half mythical personage, like Epimenides of Crete, of whose personal existence and history no one was able to form any distinct notion. The consequence has been, that the fragments of his genuine work did not meet down to the most recent times, with that degree of attention which they deserved, although the inscriptions on the Egyptian monuments furnish the most satisfactory confirmation of some portions of this work that have come down to us. It was a further consequence of this mythical uncertainty by which his personal existence became surrounded, that some described him as a native of Diocepolis (Thebes), the great centre of priestly learning among the Egyptians, or as a high priest of Heliopolis. There can be no doubt that Manetho belonged to the class of priests, but whether he was high priest of Egypt is uncertain, since we read this statement only in some MSS. of Suidas, and in one of the productions of the pseudo-Manetho. Respecting his personal history, scarcely anything is known beyond the fact that he lived in the reign of the first Ptolemy, with whom he came in contact in consequence of his wisdom and learning. * *

"The circumstance to which Mantebus owes his great reputation in antiquity as well as in modern times, is that he was the first Egyptian who gave in the Greek language an account of the doctrines, wisdom, history and chronology of his country, and based his information upon the ancient works of the Egyptians themselves, and more especially upon their sacred books. The object of his work was thus of a two fold nature, being at once theological and historical.

"The work in which he explained the doctrines of the Egyptians concerning the gods, the laws of morality, the origin of the gods and the world, seems to have borne the title, 'Ton physikon epitome.' Various statements, which were derived either from this same or a similar work, are preserved in Plutarch's treatise, 'De Iside et Osiri,' and in some other writers, who can confirm the statements of Plutarch.

"Suidas mentions a work on 'Cyphi,' or the sacred incense of the Egyptians, its preparation and mixture, as taught in the sacred books of the Egyptians, and the same work is referred to by Plutarch at the end of his above mentioned treatise. In all the passages in which statements from Manetho are preserved concerning the religious and moral doctrines of the Egyptians, he appears as a man of a solid and intelligent mind, and of profound knowledge of the religious affairs of his own country; and the presumption therefore must be, that in his historical works, too, his honesty was not inferior to his learning, and that he ought not to be made responsible for the blunders of transcribers and copyists, or the forgeries of later im-

"The historical productions of Manetho, although lost, are far better known than his theological works. Josephus mentions the great work under the title of History of Egypt, and quotes some passages verbatim from it, which show that it was a pleasing narrative in good Greek. The same author informs us that Manetho controverted and connected many of the statements of Herodotus. But whether this was done in a separate work, as we are told by some writers who speak of a treatise *Prose Erodoton*; or whether this treatise was merely an extract from the work of Manetho, made by later compilers or critics of Herodotus, is uncertain. The Egyptian history of Manetho was divided into three parts or books; the first contained the history of the country previous to the thirty dynasties, or what may be termed the mythology of Egypt, as it gave the dynasties of the gods, concluding with those of

mortal kings, of whom the first eleven dynasties formed the conclusion of the first book. The second opened with the twelfth and concluded with the nineteenth dynasty, and the third gave the history of the remaining eleven dynasties, and concluded with an account of Neconebeus, the last of the native Egyptian kings."

We have thus gone to considerable trouble to give the reader an adequate idea of the nature of the undoubtedly genuine works of ancient authors which Annus has preserved in his inestimable work; and which the Christian Church and Christian writers have vainly sought to discredit and render useless. It is too late for these Christian slanders of the learned, honored and trusted Annus to make him appear a credulous fool, and one who was so little fitted for the discharge of the great trust imposed upon him by the most distinguished and learned men of his time, as to be little less than idiot, if what they say of him is even partially true. How men of any discernment could have been hoodwinked into depreciating the learned labors of Annus, as Christian writers have done, can only be accounted for on the score of mental and moral imbecility, resulting from their desire to escape the logic of facts which militate against their preconceived views.

The spirit of Annus tells us that after a careful analysis of all those ancient writings he found that they all centred upon the labors of the Council of Asoka held in India, about 280 B.C., and that it was the proceedings of that council translated into Greek by Demetrius of Phalerus, the great Librarian of Ptolemy Philadelphus, which were afterwards blended by Apollonius of Tyana with the doctrines of Platonism, out of which the ideal character of a saviour, similar to that of Jesus of Nazareth was first formulated. It appears that Plato was a medium, and was influenced by the spirits of more ancient sages and philosophers, to promulgate the teachings he did.

If it should prove that there is among the Colbertine manuscripts a manuscript of Manetho in the Egyptian, and not in the Greek language, it will be useless for any one to question or deny the authenticity or truthfulness of this communication of Annus. That there is such a manuscript there, as well as a Chaldaic version of Berossus, we feel confident. It seems certain that if in 1220 to 1230 there is positive mention of the manuscripts of Berossus and Megasthenes, it shows that the probabilities are that they came into the hands of Annus and were translated and published by him.

We cannot dwell longer on this most interesting and important subject at present. It must suffice to say that we have not a doubt that the histories of Berossus, Megasthenes and Manetho are correctly published in the Antiquities of Annus of Viterbo. Thus another proof is given that through the potency of spirit power, all error is being burnt up in the light of eternal truth. What heart that beats for the good of humanity will not rejoice that through Modern Spiritualism even, scorned and derided as it is by the ignorant, the truth, the whole truth, the ever blest and everlasting truth, is coming to earth in such a flood! We cannot sufficiently express our gratitude that it is our privilege to be one of those to give it its warmest welcome.

We invite the special attention of those who know the importance of the work that wise and learned spirits are doing through the mediumship of Mr. Alfred James, to his claims to their assistance and encouragement. Under the unfortunate influence of his enemies, corruptly exerted, he was for a time taken out of the work he was so grandly performing, and strip of his little savings to such an extent, as to leave him without sufficient means to resume his general work as a medium. The work he is doing in connection with MIND AND MATTER, is of a public character, and one that concerns the highest interests of the whole human family. We feel, therefore, that we are but doing an act of justice to Mr. James, in asking for him, such assistance as will make him feel that Spiritualists are not indifferent to his great merits as a sensitive for spirit communications of the highest and most unquestionable order. We ask nothing for ourselves in making this appeal for Mr. James, as we are compensating him for his special services, as liberally as we can afford to do, without a considerable increase of circulation. Assist Mr. James. He needs it and deserves it. Contributions may be sent direct to him, 916 Locust Street, Philadelphia, or to this office, and will be promptly and thankfully acknowledged, in either case.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

DR. J. BONNEY, Controlling Spirit.

Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

[From the Sentinel, Hot Springs, Arkansas.]

Premonitions.

EDITORS OF THE SENTINEL.—

I saw an article in your paper recently on the subject of "Premonitions," by Dr. Gebhart. He is a candid and earnest writer, and his productions are worthy of perusal. You may permit a short reply, or at least a different explanation of this kind of cases. It seems that the Doctor takes a long run to jump into the dark; or, rather, he is more like the man who goes under a cloud and shuts his eyes and then proclaims to the world, "There is no sunshine," because he does not see it. It seems strange, too, that a certain class of scientists and theologians should be more anxious to hold to an old opinion without facts or light than to open their eyes and behold the truth all around them. Pride of opinion, I am afraid, has more to do with it than love of the truth. Or, are they afraid of losing their prestige and profit as leaders? If so, they may soon find themselves and their followers in the "Ditch" we read of.

The case of the Doctor's, when a young lady, in another state, saw, in a dream, the disaster that afterwards came upon her sister in Hot Springs, is neither new nor strange now. The Doctor has well said that the world in all known time has been "full of them," but until recent years has any true explanation come to us. If our friends would rest awhile about the "Unknowable" or a "Revelation" that nobody understands and with less pride, search for the living facts and truths of the day, they might come to the light without invoking "Imagination," or the "Ruler of Hades" for an answer. Indeed, has it come to this that "Imagination" is the "latest" basis of science and that facts are of no account if they do not harmonize with "Scientific Imagination?"

But to come to the point and illustrate our case. When a traveler is on his journey he can see only a little way before him. If higher up he could see farther on the way. If on the top of a mountain or high in the air he could see the beginning and the ending of many roads, and the dangers along the various ways. Now we are all said to be "travelers" on this earth, and as the death of the worm brings forth the higher ranging butterfly, and the wings of the eagle permit him to mount aloft, so the death of the body frees us from our "dual" state, when we advance to greater heights and greater knowledge, that is the spirit, the real living entity of man, and eternal, so far as he has learned. As the spirit advances, its knowledge and power increases until it can see the beginning and the end of life in this state, and all the danger in the way. Time and space to such are, in a measure, annihilated. As to the infinite spirit the infinity of time is one eternal now, so, as man progresses towards the infinite his views accordingly expand. From the spirit's highest flights it can return to earth again and in various ways impart its thoughts and knowledge to the traveler below. Those that knew and loved us here retain their love and care for us, and they or some other new and loving friends watch over us as a loving parent over a dear child. In various conditions and for various reasons, which I need not state here, some are more easily impressed or controlled than others, as men differ in their gifts of oratory, painting, music, etc., so we, or our friends for us, may, and often do, receive warnings of coming dangers from an intelligence without and not from "imagination" within.

The doctor's case is an example, and hundreds of others might be cited. Some persons have been saved by taking heed to the warning, while others have suffered greatly, or lost their lives, because they were heedless, or afraid of a false and ignorant public sentiment in regard to such cases. When men better understand and live up to the true laws of life they will find much more light from heaven to guide the earth traveler on his way heretofore.

The above explanation is not one of speculation or imagination, but one of demonstration, proofs, facts, truth—and millions now understand it. Neither is there anything in it supernatural but in accordance with nature as much so as sunshine which comes to bless us all.

A. HAMMOND.

To Spiritualists.

I would like to exchange the following books: on Spiritualism for works by Liberal and Free-thought authors: Angel Voices from the Spirit World, by Lawrence; Footfalls on the Boundary of Another World, by Robert Dale Owen; Future Life, or Scenes in Another World; Night Side of Nature, by Crowe; A Lyric of the Morning Land; A Lyric of the Golden Age, by Th. Harris; Lily Wreath, by A. B. Child; Telegraph Papers, 1 volume; Great Harmonia, by Davis, 1 volume; Spiritual Telegraph, 1 volume.

Roman Catholicism, a book of 600 pages, bound in full leather. It is a complete history of Roman Catholicism, from Constantine, 325 to 1830, exhibiting the superstitions, corruptions and tyranny of the Papal Church: with a correct account of the rise and progress of Jesuitism, Monachism and the Inquisition. Together with a full disclosure of secret designs and operations of Popery in the United States. We have a few copies of this which we send postpaid for \$2.50 or exchange.

I warrant the above to be perfect in every particular and in good condition. I have also a book entitled Woman, and a Late Edition Unabridged Dictionary. I want books by Ingersoll, the late D. M. Bennett, Darwin, or any Liberal author. Correspondence solicited. Enclose a postal or stamp. Address F. J. Stanton, editor Tribune, Smyrna, N.Y.

Correspondence.

20 E. Boone St., Columbus, Ohio,

January 11th, 1883.

BROTHER ROBERTS.—I presume that notice from the *Banner of Light*, which the R.P. Journal quotes, is at least a dozen years old. To hold and publish such notices long after they had been retracted, is in perfect keeping with that journal's character, even before Bundy took control of it.

LOIS WABROOKER.

Mrs. Helen E. Laselle, Portland, Oregon, writes: Enclosed find one dollar for six months subscription to "MIND AND MATTER". How bravely you battle for the right; may you be helped to go on until every foe is slain—weary not—faint not—you will surely win. How I wish I could send you a host of subscribers to aid you, and money also, but I am a prisoner in a sick room and have hardly been out of doors for two years, so all I can do for you is to pray that you may be sustained in the grand work, till victory is yours.

[FOR MIND AND MATTER.]
OVER THE DARK RIVER.

BY MRS. A. L. CAMERON.

Over the dark river
Many friends have gone before me,
To a land of loneliness
And never ending day;
And often in my loneliness
I think they hover o'er me,
Bringing messages of comfort, from
A land that's far away.

There, over the dark river,
Friends and kindred wait to meet me—
Only waiting till my pilgrimage
In earth-life here is done;
Then with friendly hands extended,
They will all gladly greet me,
In that land of endless beauty
When the victory I have won.

Our earthly life is transient
When compared to the immortal
And the never ending pleasures
Of the spirit life above;
Where the righteous will all join
In singing praises to their maker,
In that happy land of promise
Where all is peace and love.

May I ever do the duties
That to me on earth are given—
May I live a life of usefulness,
And struggle for the right;
So when Death shall come to call me,
I shall be prepared to meet him,
And my friends who've gone before me
To that happy land of light.

Wayland, Mich.

SPIRIT COMMUNICATION.

ALFRED JAMES, MEDIUM.

December 29th, M. S. 35.

ANNIUS OF VITERBO.

(A learned Dominican Friar.)
I know not whether to salute you in a dozen
different tongues or not. But to use a blending of
Italian and English: Bellissimo the Truth!—the
beautiful Truth!—

I was known in a priestly way as Annus of Viterbo, a Dominican Friar, in the latter part of A. D. 1400 or the beginning of 1500; and by vote was selected to an office which I fulfilled honestly and conscientiously, and which proved my death warrant. All the manuscripts contained in the Colbertine Library were submitted to me, to see what I could obtain from them for the support of the Catholic religion. Although my history is not given as fully as I shall now explain it. I come to do good in accordance with spirit directions and with what it is my desire to fulfil. But enough will be found to substantiate what I say to you to-day. What were those manuscripts in the Colbertine Library that were submitted to me for translation? is the question; and it shall be answered by me as a spirit, definitely, as I hope for future happiness. They were the remains of the Alexandrian Library, as first appropriated by Constantine the great, and afterward in the sixth century, or somewhere after that time, by Caliph Omar. Those manuscripts were all founded on the doctrines of another spirit, who, however much he may be disputed in the annals of history, or however much he may be looked upon as a myth, laid the foundation of the great facts which I shall state here to-day. His time was 2188 B. C.; and he started out with this pungent assertion: that no life can exist without heat. Heat is the governing principle of existence, and it comes from that glorious light—the sun, that liveth every man that cometh into the world. And again, these manuscripts say: "As I find a decline of virtue in this world, I shall raise up an individual to reinstate it." Ques. What was the name of that ancient writer? Ans. As set down by Zoroaster it was Sunni or Ormuzd. But Sunni was the god of at least three dynasties before the time of the elder Zoroaster, of whom I am now speaking; and the spirit who will follow me to-day, Mizraim, who is set down in history as the founder of the Egyptian government, will tell how false it is. It is necessary that our communications shall interlock, in order to be understood. After a careful analysis of all these gods, and god-systems, I found that the principal point upon which they all centred was about 280 B. C. at the council Asoka in India—a Buddhistic council; and that out of the proceedings of that council, Ptolemy Philadelphus, some thirty-three years later than that council, had them translated by his distinguished librarian, Demetrius of Phalerus, who was the real collector of the Alexandrian Library; and that at the court of an Indo-Assyrian king, [Phraetius no doubt.—Ed.] Apollonius of Tyana, blended the full and clear doctrines of the Brahmins and Buddhists with the books of the Platonic doctrines, both of the East and the West; and in this combination of doctrines, he taught an ideal character, almost similar to that of the modern description of the Jesus of Nazareth. His (Apollonius's) teachings, however, were a combination of the systems of all religions known to him, from the days of Mizraim, down to the time of Ptolemy Philadelphus, when it first took shape. Plato received the impressions, and taught those doctrines through his mediumship. Ques. Was Mizraim his spirit control? Ans. I will explain it. You must know, that there are thousands of millions of spirits on the other side who had been taught the doctrines of Brahma and Buddha, and who existed in the past. These spirits in mass overshadowed Plato, and produced in Greece a kind of reform on the Indian Philosophies. Now all these things that I here mention I published in seventeen books of antiquities; and the consequence was, I was poisoned by Caesar Borgia for doing so. He destroyed my life and confiscated my works, because I proved to much for the place in which I was situated. I first took an oath that I would fulfil all the requirements asked of me, and as I was considered one of the best linguists of my time, I performed the work faithfully. The result was that my life paid the forfeit. Ques. Now let me understand clearly, for it is very important I should do so. You say the manuscripts of which you speak are in the Colbertine Library, and that they demonstrate and prove the facts to which you have referred? Ans. Yes. Ques. What language were they written in? Ans. At the time I translated them they were in the Egyptian, Syrian, Samaritan, and other ancient tongues; and there were some also in the Armenian and Cappadocian languages, copies of the older original writings of Mizraim. That is they purported to be so, how truly I do not know, but they were dated in the first Egyptian dynasty. These Egyptian manuscripts I translated by the aid of the key that I saw at the

entrance of the ancient temple of Apollo at Rome. That inscription key was covered at one time with a thin coating of plaster, but had become bare in my time. The signs there given as relating to Osiris and Isis of the Egyptians, I found used in those manuscripts. And it looked as if the Egyptians had really built that temple for the Romans, instead of the Romans building it for themselves, I died through violence in the way I have stated in 1502 A. D.

We translate the following concerning Annus of Viterbo from the *Nouvelle Biographie Générale*.—[En.]

"Annius of Viterbo the Latin name of John Nanni, was born at Viterbo, in 1432, and died on the 13th of November, 1502. He entered very young into the order of the *Frères Precheurs*. Equally versed in the languages and literature of the Latins, Greeks, Hebrews, Arabians and Chaldeans, he carried very far his knowledge of chronology and sacred history. These occupations did not prevent him from fulfilling different employments of his order. His probity, his sermons, and some of his writings have given him so great a reputation, that he was successively honored with the especial confidence of two popes, Sixtus IV. and Alexander VI. He was considered at the court of Rome as one of the most skilful and commendable personages of his century."

"The first work that he published, and which did him much honor, at a time when the destruction of the empire of Constantine, impressed and agitated all minds, was his *Treatise on the Turkish Empire*; it was a collection of sermons that he preached at Genes in 1471. He assumes the air of a prophet in his *Treatise on the Triumph* that the Christians would achieve over the Mohammedans and the Saracens. This second work is only the resume of his reflections on and explanations of the book of the Apocalypse. He had preached them in 1471. This book has been published in many editions. The Library of Colbert contains a manuscript copy of it, which is now in the National Library. A third work of Annus is entitled *Ad. R. D. P. (reverendum dominum Petrum) Barotium, episcopum Patavinum questiones due super mutuo iudicio et civili et divino*. This work is dated at Viterbo, May 8th, 1492, in 4to; the place and name of the printer is not given in it. The author published his last work at Rome in the Champ-de-Flora, under the date of July 10th, 1498, (*Eucherius Siber*). In his preface, which has been printed with a French translation (*Mémoires pour servir à l'histoire ancienne du globe*; Paris, 1818), he does not call himself Master of the Sacred Palace; and indeed he only obtained that position in 1499. From the time of his appointment to that office he had an apartment in the Vatican, and always remained there. It was his duty to examine, correct, reject or approve whatever ought to be printed at Rome. All the libraries and printing establishments were under his jurisdiction. He had a right to sit in the congregation of the *Index*, and was seated when the Pope held chapel, immediately after the dean of the *rotule*. Annus always had the esteem of the whole family of Pope Alexander VI.; but his sincerity cost him dearly. He feared not sometimes to tell Ceser Borgia truth which displeased that vicious prince. It is said that the latter, to free himself from so inconvenient a censor, caused him to be poisoned at the age of seventy years. The city of Viterbo erected a statue to him in the Hotel-de-Ville. Annus made himself a false renown by his *Antiquities (Antiquitat variarum volumina xviii, in fol.; Rome, 1498)*. He has pretended to give the works until then unknown, of a great number of ancient authors, and has added some commentaries on the greater part of those works. It was because of these pretended discoveries and of this labor that some of the most learned men of the sixteenth and seventeenth centuries wrote in condemnation or defence of Annus. Persuaded that the true works of those ancient writers were no longer in existence, they could only regard as false or imaginary pieces, those that he published under the name of Berossus, Manetho, Megasthenes, etc.; and that the commentaries of Annus on writings of this nature ought to pass for pure fictions."

In order to give the reader an idea of the nature of that invaluable collection of ancient works, we translate further from the *Biographie Universelle*:

"The work which has given to Annus the most renown, good or bad, is the great collection of antiquities that he published at Rome in 1498 under the title: 'Antiquitat variarum volumina 18 cum commentariis Fr. Joannis Annii Viterbiensis,' in fol. They were reprinted the same year at Venice, in the same form, and they have been published several times since at Paris, Bale, Anvers and Lyon, sometimes with and sometimes without the commentaries of Annus upon them. In this collection Annus pretends to present to the learned world the original works of several historians of the highest antiquity, such as Berossus, Fabius Pictor, Myrsilus, Sempronius, Archilochus, Cato, Megasthenes (whom he calls Matisanes, although there never was an author of that name), Manetho, and several others whose authority out to throw the greatest light on the chronology of the earliest times, and which he said he had fortunately found at Mantua, on a journey that he had made in company with Paul de Campo Tregoso, Cardinal de St. Sixtus. Public attention was at that time directed to the discoveries of this kind which multiplied in number every day, and to which the recent invention of this art of printing gave a new activity. The learned world was dazzled by those great names; the received as original the works collected by Annus, which originally he pretended to demonstrate in his commentaries upon them. The historians of several cities and provinces of Italy prided themselves at finding for their respective countries, in authors considered classical, proofs of an antiquity that lost itself in the night of time. Annus was not at first contradicted, and it should be remarked that it was the year after he published his great work that he was appointed Master of the Sacred Palace. But soon, even in Italy, the cry went forth against him, of error and imposture. Annus, however, had some defenders. We may arrange the sentiments of various authors on the subject into four classes. The first thought that Annus really had in his possession certain fragments of the ancient authors that he published, but that he extended them considerably, and that he added to them all the fables and all the false traditions with which this collection of authors is filled; the second class thought that the whole was false and forged, but that Annus was at first deceived about them, and

that he published in good faith what he believed true and authentic; the third class have defended Annus and have accepted as true antiquities, all that he has published as such; several authors, it must be admitted, in this class, are without true and critical knowledge, but several also merit more confidence, such as Bernardin Baldi, Guillaume Postel, Albert Kranz, Signori, Leander Alberti and some others. It is said that Alberti regretted when too late, the error into which he had fallen, and that he died of mortification at having spoiled his 'Description of all Italy' by the fables that he had borrowed from the collection of Annus. Some severe critics have maintained that the entire collection had no other source than the imagination of the editor: the most celebrated are Agostini, Isaac Casaubon; John Mariana, in his 'History of Spain'; Ferrari, in his book 'De Origine Romanorum'; Martin Hanckius, 'De Romarum Kerum Scriptoribus'; Cardinal Noris, Fabricius, Fontanini, etc. Some learned Italians, contemporaries of Annus were the first to perceive and to denounce the fraud, among others, Marc Anthony Sabellius, Pierre Crinitus, Raphael Maffei, etc., Pignoria, in his 'Origines de Padua' took the precaution to warn his readers that he made no use of the pretended authors that had come out of the hands of Annus of Viterbo, a declaration that Scipio Maffei believed it his duty to repeat in his 'Verona illustrata.' In Niceros and Apostolo Zeno, may be seen the dispute which sprung up in the 17th century, between Mazza, a Dominican, who published an apology for Annus, Sparavieri of Verona, who wrote against him, and Francis Maceo, who repiled for Mazza. Apostolo Zeno, an enemy to all excess, found something to approve both in the accusations and defences. It appeared equally impossible to him, on the one hand, to believe that a man so learned as Annus was, and of so high and serious a character, and who was soon after clothed with one of the first charges at the court of Rome, should have invented and imagined all those authors that he gave as authentic; and, on the other hand, that these pretended ancient authors were genuine. He believed Annus to be neither an impostor, nor a man entirely insincere, but as a credulous and deluded man who was too much involved in his error, and who made every effort to lead his readers into the same error. This judicious critic cites two very strong proofs of the good faith of Annus, but at the same time of his credulity, and of the simplicity of those who believed in him and the authors of his collection. Father Labat, a Dominican, in the 7th volume of his 'Journeys in Spain and Italy,' relates that Father Lequien, of the same order, author of the 'Oriens Christianus,' and other works, showed him (Zeno) a defence of Annus, in which these two proofs were given. One is, that having compared the Menetho and Berossus of the collection of Annus with different fragments of those two authors, scattered through the works of Josephus, he had found them quite different. Now, if Annus had been the inventor of these false histories, it is almost impossible that he should not have sought to make them correspond with those fragments, which would have given some authority to his imposture. The other proof is, that among the manuscripts of Colbert (forming to-day a part of the Royal Library at Paris), they find one of the 13th century, between 1220 and 1230, containing a catalogue of authors, among which may be remarked Berossus and Megasthenes, the same which form a part of the collection of Annus. It was then not he who fabricated them. They had already been several centuries in existence when he translated them, and still more of Brother Sansovina, who made additions and notes to that translation, and reprinted them at Venice, 1550, in 4to. Tirabochi, another critic not less judicious than Zeno, embraced his opinion. Like him, Tirabochi refused to believe Annus a falsifier, and only accuses him of an excessive credulity. 'There is now,' said he, 'no man who is moderately versed in the first elements of literature, who does not smile at the historians published by Annus, and at their commentator; and I regard it as a useless loss of time to produce proofs of that which no one longer doubts; if there are, it is impossible to convince them.'

We have given these lengthened references to Annus and his great work, in order to show the reader the inconceivable importance of spirit return, in establishing the truth in relation to the history of the human race prior to the time when the Christian priesthood obtained possession of the literary treasures of the more ancient world, and began their work of destruction, concealment, alteration and perversion of that ancient literature. Who can read that communication by the light of all the collateral facts, and question the authenticity of that communication? When it was given, we had not the faintest conception of its vast import, and queried as to its probable value. Judge them of our amazement when its great and inappreciable importance became manifest as the result of our subsequent investigation of the collateral corroborating facts! This spirit tells us that the manuscripts he translated into the Latin tongue are now in the Colbertine Library, which, if a fact, must settle the truthfulness not only of Annus as a spirit, but as a mortal as well. In order that the reader may know what the Library of Colbert is, we will quote from the article 'Libraries,' in the *Encyclopædia Britannica*. It says:

"The enlightened activity of Colbert, one of the greatest of collectors, so enriched the Royal Library that it became necessary for want of space, to make another removal, etc. * * Among the more important acquisitions were 6000 MSS. from the private library of the Colbert family, Bishop Huet's forfeited collection, and a large number of Oriental books imported by missionaries from the further East, and by special agents from the Levant. Between 1739 and 1753 a catalogue in eleven volumes was printed, which enabled the administration to discover and to sell its duplicates."

From this description of that great collection of ancient Oriental manuscripts, the reader can form some idea of the probable correctness of the spir-

it's statement that the manuscripts he translated by order of the Roman Catholic ecclesiastical powers, and published at Rome in 1498, are still extant and to be found in that precious collection of ancient learning. Colbert was the great prime minister of Louis XIV., and no doubt availed himself of his exalted position to obtain possession of some of the greatest and most important literary treasures of his time. Little did the Catholic Christians, who murdered Annus to conceal his momentous discoveries and disclosures concerning the true chronology and history of pre-Christian times, imagine that his spirit would find a mediumistic channel through which to vindicate his justly earned reputation for erudition and literary integrity, and a scribe who would see that the truth of his statements should be fairly presented to the world. But even this has come to pass through the mighty operations of spirit power. Annus tells us that the manuscripts that he translated were "the remains of the Alexandrian Library as first appropriated by Constantine." We have no means of testing this point. The *Encyclopædia Britannica* says:

"It is very possible that one of the libraries (at Alexandria) perished when the Bruchium quarter was destroyed by Aurelian, 273 A. D. In 389 or 391, an edict of Theodosius, ordered the destruction of the Serapeum, and its books were pillaged by the Christians. Were we to take into account the disordered condition of the times, and the neglect into which literature and science had fallen, there can be little difficulty in believing that there were but few books left to be destroyed by the soldiers of Omar" (in 640 A. D. when the Saracens captured Alexandria).

The spirit speaks of an author who lived 2188 years B. C., who was subsequent to Suni or Ormuzd, the elder Zoroaster. This would make the elder Zoroaster to have lived nearly a thousand years earlier than has generally been supposed. His reference to Mizraim, the founder of the first known Egyptian dynasty, will be more fully noticed when we come to comment upon the communication of Mizraim. In order that the reader may have some idea of the nature of the histories translated by Annus, and published by him, we will cite such references as we can find to the authors who are named in the quoted biographical extracts. Of Berossus, Smith's Dictionary of Greek and Roman Biography says:

"Berossus, a priest of Belus at Babylon, and an historian. His name is usually considered to be the same as Bar or Ber Oseas, that is son of Oseas. He was born in the reign of Alexander the Great, and lived until that of Antiochus II. surnamed Theos, (B. C. 261-246), in whose reign he is said to have written his history of Babylonia. Regarding the personal history of Berossus, scarcely anything is known; but he must have been a man of education, and extensive learning, and was well acquainted with the Greek language, which the conquests of Alexander had diffused over a great part of Asia. * * The historical works of Berossus consisted of three books, and is sometimes called *Babylonika*, and sometimes *Chaldaea* or *istoria Chaldaea*. The work itself is lost, but we possess several fragments of it, which are preserved in Josephus, Eusebius, Syncellus, and the Christian fathers who made great use of the work, for Berossus seems to have been acquainted with the sacred books of the Jews, whence his statements often agree with those of the Old Testament. We know also that Berossus treated of the history of the neighboring countries, such as Chaldea and Media. He himself states, that he derived the materials for his work from the archives in the temple of Belus, where chronicles were kept by the priests; but he appears to have used and interpreted the early or mythical history, according to the views current in his time. From the fragments extent we see that the work embraced the earliest traditions about the human race, a description of Babylonia and its population, and a chronological list of its kings down to the time of the great Cyrus. The history of Assyria, Media and even Armenia, seems to have been constantly kept in view also. There is a marked difference, in many instances, between the statements of Ctesias and those of Berossus; but it is erroneous to infer from this, as some have done, that Berossus forged some of his statements. The difference seems sufficiently accounted for by the circumstance that Ctesias had recourse to Assyrian and Persian sources, while Berossus followed the Babylonian, Chaldean, and the Jewish, which necessarily placed the same events in a different light, and may frequently have differed in their substance altogether."

From that description of the labors of Berossus, the reader can form a just estimate of the importance of the complete history of Berossus, which no doubt came into the hands of Annus in the original language, most probably Chaldaic, and which was no doubt faithfully translated and published by him. Thanks to the spirit of Annus, we now know that a full and correct Latin version of the Babylonian history of Berossus is in existence even if the Chaldaic original is not. Some weak and foolish people console themselves in their ignorance by asking, "What good is there done by Spiritualism?" In turn we ask what good has it not done? And what good will it yet do? Who can answer? No mortal certainly. But time and space admonishes, and we must hasten on. In relation to Fabius Pictor another author in the collection of Annus, we quote Smith's Biographical Dictionary:

"Q. Fabius Pictor, was the most ancient writer of Roman history in prose, and is therefore usually placed at the head of the Roman annalists. He served in the Gallic war B. C. 225, and also in the second Punic war; and that he enjoyed considerable reputation among his contemporaries is evident from the circumstance of his being sent to Delphi, after the disastrous battle of Cannae in B. C. 216, to consult the oracle by what means the Romans could propitiate the gods. * * The history of Fabius Pictor probably began with the arrival of Aeneas in Italy, and came down to his own time; but that portion of the history

[Continued on the Sixth Page.]